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PUTTING THE CHURCH ON A FULL TIME BASIS

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BY

THE REVEREND A. W. BEAVEN, D.D.

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DEDICATION

To the members of the Staff of Lake Avenue Church, who through the years of my work, have helped contribute ideas and labor to the building of the Kingdom through this church, and to the host of volunteer workers who by their sacrificial service have made possible and permanent most of the plans of the Staff, this book is dedicated.

ACKNOWLEDGMENT

I wish to acknowledge my indebtedness to "Church Management" for permission to reproduce here a number of items previously appearing in that splendid magazine through my page "Ask Dr. Beaven." Special tribute is due also to Mr. E. W. Fiske and Professor C. H. Moehlman who as two members of the original "Three Period Session Plan" Commission, made at that time and have made since, valuable contributions to the religious educational development of our Church School. To Mr. Fiske who was chairman of our Building Committee also is due the major credit for many of the educational ideals included in it. I wish further to express my appreciation of the work of Florence E. McLaughlin who for seven years, as a member of the Staff, has been so closely identified with carrying into effect the Three Period Session Plan. Most grateful acknowledgment is also made of the large part played in the preparation of the manuscript for this book and in the planning for many of the experiments noted here, by Nina M. Stevens, my secretary for seventeen years.

FOREWORD

"THOSE who can, must." This was the logical principle of the draft law in war time. In other words when the nation, on which we all depend, is in danger or great need, those who can do a certain thing well are under obligation to do it. If they do not do it voluntarily they must be made to do it.

How this principle was then applied is still fresh in our minds. Men who were chemists were sent to government chemical laboratories. Manufacturers who had plants in which necessities could be manufactured found themselves and their plants drafted and set at work producing the things needed. The results achieved proved the validity of the principle.

THERE IS A MORAL CRISIS

We are not, to-day, at war as a nation. However, we have real dangers and real needs. Many think these dangers and needs are even greater than they were in war time. The enemy now is not from without but from within. The attack is not on the group but on the individual. The battlefield is not in Flanders but in daily life. The danger is not to body but to the moral idealism of our citizenship. Success on the part of our present enemy will result, not in leaving soldiers dead in body but in rendering our citizens ineffective in the fight for good citizenship and moral living.

Leaving figures of speech aside, however, let us face the plain facts. Nations go to their downfall not so much by destruction from without as by weakness from within. That the virility of a people and the stability of national institutions are directly related to moral idealism is perfectly clear. That laxness of moral ideals in individuals and groups can endanger the power of the nation is a commonplace of history.

If these things are true, then none of us can be indifferent to any indication that such a real loosening of moral idealism exists. We do not need here to go to some of the extremes into which many alarmists rush when they think each new generation is going to perdition because it does things differently.

But even the most casual observer must be impressed with certain downward moral tendencies that are in evidence to-day. To mention but a few problems: consider the "crime waves"—the unstabilizing of home life—the "revolt of youth," so-called, and the lazy and selfish abdication of parents from the duty of worthy control of their children. Think of the lawlessness, the graft in political life even in high places and the apparent indifference of our greatest States to such conditions. Look upon the masses of people who have apparently lost any sense of moral obligation in the matter of citizenship as indicated by their refusal to even take the time to vote. Think of our supine indifference to the men who, for filthy lucre, exploit sex in magazine, novel and film, debauch our youth, and make scandal the commonplace of headline, billboard and magazine stand.

TO WHAT LENGTHS WILL WE GO?

Let any citizen demand of himself an answer to this question, "If we continue to go as fast in the same direction along these immoral lines for the next fifty years as we have been going for the last eight years, just where will we be in our obedience to law, our sense of responsibility in citizenship, our respect for public office, our ideals that undergird home life such as purity, fidelity and genuine love, and our appreciation of the spiritual that alone can make material progress a blessing and not a curse?"

One does not need to exaggerate, nor to deny many fine things that exist, to admit that there are many tendencies in evidence among us which spell decadence. These must be checked. Like the French at Verdun some group must be found that will write in the stone where it will symbolize an iron purpose "They shall not pass!" These tendencies must be stopped and a trend in the other direction established or we shall pay. There is no magic providence which will exempt this nation from the penalty that has always attached to the general attitude toward life best indicated by that solemn word of old "The nation that forgets God."

MORALITY THE CONCERN OF ALL

There are those to-day who scoff at the moral ideal as though its creation were of interest only to the paid propagandists of religion. Slowly, however, it is beginning to dawn upon us that morality is to society what cement is to concrete. It is the binding quality. It is the element that binds the individual particles together. It makes what was a mass of separate pieces into a unit upon which as a foundation, the superstructure can stand.

What is moral action? In a real sense, it is such a mode of life pursued by an individual as will give to another the same fair treatment he desires for himself. He acts so that he establishes satisfactory relations between himself and his fellow men. As individuals are moral the group is knit together and becomes stabilized. Immorality is selfishness. It is indulgence of the one at the expense of the many. Kant long ago pointed out that no one has a right to act in such a way that if all other members of his group followed his example it would wreck the group of which he is a part.

In a real sense the moral man is a builder, the immoral man a destroyer. The moral man is an asset, the immoral man a liability. The immoral man is a parasite, he exists and thrives only because there are enough moral people on whom he can prey. Goodness carries not alone its own burdens but the load of badness as well.

THE "GOOD" CARRY THE "BAD"

In a certain town there is a department store. Most of those who trade there pay their bills. Some, however, do not. They are what the merchant calls "dead beats." They buy, but by various methods escape payment. But who does pay those bills? Do other delinquents gather funds to make good this loss? No, indeed! Does the department store head magnanimously agree to pay this deficit? By no means. What usually happens is that an amount equal to these bad bills is charged into "overhead" and a sufficient price charged for the goods that are sold to offset the uncollected bills. In plain English, honest people pay the bills for those who are known in the business world as "dead beats." This runs all through life. The first man electrocuted in New York State, so we are told, cost the State One Hundred Thousand Dollars. Does anyone suppose he paid this? Or is anyone simple enough to think that his fellow criminals raised the money and bore that expense? No, they did not! Who did pay the salary of judges, police, and jury? Who paid for the food of the criminal while he was in the penitentiary? Who paid a thousand other such items which made up the bill? These, gentle reader, were paid for out of the taxes collected from the honest people, people who for the most part went about their daily duty and never dreamed of crime, but they were nevertheless carrying the burden of that criminal parasite.

Goodness is a matter of concern to all. It is a matter of indifference to none. The creating of moral character is an essential industry. Moral idealism is a necessary ingredient of society. Upon it rests the satisfactory processes of citizenship. Upon it, and it alone, can we erect homes that will give to either the husband and wife, or their children, such a relationship as will be stable and helpful. If we have it we are safe. If we haven't it we are in process of disintegration.

No right minded citizen can be indifferent to any tendencies or symptoms which point to its disappearance. If, therefore, there are such tendencies to-day it behooves us as a nation to face the danger, mobilize our forces and change the situation.

HOW DO WE GET "MORALITY"?

But where can we get moral character? How shall the average man produce for himself and his children that element in his life that will make him honest instead of dishonest, pure instead of a profligate, a helpful citizen instead of a criminal? How can I put into my lad something that will make him refuse graft and serve the people if he is ever in public office? How develop within my girl that which will enable her to walk the path between girlhood and womanhood in purity, and come to her home of the future with the treasures of real love unwasted? This is the serious question.

This product cannot be turned out of some factory as we make bodies for Ford cars. It cannot be dug from the earth nor drawn from the sky. It cannot be put into that lad of mine with a hypodermic needle, nor grafted onto my girl by a skillful operation. How shall we get moral character?

MORALITY A BY-PRODUCT OF RELIGION

It is my conviction, and one with which I believe most will agree, that we get a better quality and quantity of moral fiber in personality as a result of religious conviction than we do in any other way. If morality is to work it must come from the inside out, not from the outside in. A person must have his motives touched. He must want to be good and do good. If he doesn't, if he wants to do wrong he will find a way to do it in spite of orders or laws.

Moral training that stops short of touching the springs of action within will not stand in the evil day. "Honesty is the best policy," but if honesty isn't the best policy, what then?

But if we are to put moral desire into the springs of action in a personality it is no minor operation. A real major operation must be performed. My contention is that such a change comes nearest taking place when a human soul comes face to face with its Maker, sees in His Son, Jesus Christ, the plain embodiment of the highest moral code of which the world has dreamed, and feels in response to the challenge of that Christ the longing to be like Him, to yield to Him and fight by His side for His Kingdom. Morality is caught, not taught. If we want it for our boys and can get them boundlessly enthusiastic over a moral personality, we are far along the path toward making morality desirable and natural to them. These conditions are filled supremely in the Christ of the Christian religion. Morality without a moral God back of it is a "will of the wisp" that will change with each person's idea of right and wrong.

Not every person who professes to follow Christ will be morally perfect, but every person who honestly yields himself to follow Him will have put himself in contact with the greatest known force that can help him achieve moral rectitude.

If we are to produce moral character we must seek it through the channels of religious training. It was Washington who long ago said in substance: Let us indulge with temerity the idea that moral character will long be maintained without religious conviction. And it was a modern novelist and not a minister who pointed out that while one generation which renounces the religion of its fathers may, in part, maintain its moral standards, when the next generation comes on it will have neither the religion nor the moral action. Morality without religion is sterile so far as passing it down to the generations which come after is concerned.

THE CHURCH CONTROLS RELIGION

But it is here that the church is called into court. The church, in our country has a "corner" on religion. It refuses to allow the State to have any controlling power in things religious and protests vigorously when any attempt is made to that end. The State has need of moral citizenship. That moral citizenship can best be produced through religious training. The responsibility of the church, therefore, is clear. It should produce the religious training to undergird moral living. This is clearly its function.

When one comes to ask how completely the church is meeting this need he cannot help being dismayed. Over one-half of this generation of children is getting nothing at all in the way of religious training. Some put the proportion as high as two-thirds. More than this, of those who get some training, a large proportion is absent so much of the time, or, if the children come they get instruction of so inadequate a kind as to meet the above need in a very small way. In the face of the opportunity which these children present the church, that greatest institution of religion, is, to say the least, only partially meeting that responsibility.

THE CHURCH MUST FACE ITS RESPONSIBILITY

Now if anyone is to try to meet this lack, we may be sure the church should be the one to assume the main responsibility. Not only because she has this "corner" on religion but because she professes this as her field, she has the only large group of trained religious teachers, she also has a vast equipment, she owns the only large accumulation of financial resources free to be applied for this purpose, and because she is free to throw herself into this need without any limitation. Other institutions must do this, if they do it at all, by indirection. Nothing hinders the church from being whole-hearted in this enterprise. Certainly we have no one else to whom to look. Our schools cannot and our commercial life will not teach religion as a means to character. If it is to be done the church must take the lead. The world has a right to look to it to do so. The draft law principle was this: "He who can, must." It applies here. The church must rise to do its utmost to supply this need. It may not fairly be blamed for not doing the impossible but it certainly is under compulsion to so run itself that it will produce a capacity output of the product the nation needs. This is no time to run such "a factory" on a basis of ten per cent of its capacity.

THE CHURCH MADE BY ITS LEADERS

It is at this point that the light begins to focus upon the ministry and the lay leadership of our churches. A church is but a body of people. The people function largely according to leadership. If the leadership is alive to the task and efficient in plan and method the organization tends to produce results. This is true in commercial life as business men can testify, but it is just as true in church life. Wise and aggressive leadership usually means an aggressive and fruitful church. On the other hand, a lethargic and inefficient church is often but the reflection of an indifferent and visionless leadership.

It has always been a great privilege to exercise leadership in the church of Jesus Christ. But leadership does not make the church the private possession of the leader. The position is not given to anyone to allow him to indulge his love of power. He is there as a general manager would be in a factory, to use a commercial figure of speech, to so manage the institution that it turns out the largest possible output of the needed product. If a business manager does not do this he is displaced and another is found who will secure this result. So all who are in positions of leadership in any given church, whether in a professional or volunteer relationship, are responsible to God and man to see to it that that organization functions at full capacity, both in producing the largest possible number of people committed to Christ's way of life, and in pouring into society in general as large an amount of religious conviction and moral idealism as it is in its power to generate.

INEFFICIENT MANAGEMENT WEAKENS OUR WORK

These things being true it is our duty to consider our work in the light of these facts. Insofar as we find that we are not leading our institutions to work efficiently for the Kingdom of God, we should make changes of method or approach or equipment or any other changes necessary and possible to secure results. We will be held accountable for our stewardship in terms of our leading. This is no time any more than it was during the war for us to be producing non-essentials, nor is it the time for using an equipment which is capable of achieving great things for the Kingdom of God, simply to do some things that may be interesting but useless.

When to-day we approach much of our church work in this mood many questions at once spring into the foreground. If we were members of a General Efficiency Board for the Kingdom of God coming to study about any church with the simple question in mind: "Is this organization and its plant so used as to make it most helpful in meeting the supreme need of our day, namely, to produce people who know and will live the way of the Christlike life" isn't it fair to say we should have some severe criticisms to make?

WORK WITH YOUTH AS AN ILLUSTRATION

For one thing, let us face the relation of the average church to youth. One thing is clear. If we are ever going to put moral character into a person the time to try to do it is before that person is twenty-five. The reasons are obvious. It can be done more easily. And, if we succeed we can use the product longer. If a church has One Hundred Dollars to spend to secure moral character it will get more for the same money spending it on folks under twenty-five than on those over twenty-five. There is no argument on this. Yet when one looks at the average church one finds that it spends ninety per cent of its money on folks over twenty-five and from five to ten per cent on folks under twenty-five. Often its best equipment is purchased with the older group in mind, and what is left is given to the younger group. While not all churches can be criticized for this reason it is tragic when we consider how large is the number that are run on the basis that when the carpet on the auditorium floor is worn it should be transferred to the primary room, or when the new piano is purchased it should go into the auditorium and the old one that sounds like a tin pan should be shifted to the kindergarten department. The Master who said to put the child in the midst, must be shocked sometimes to see the little child put in the basement or the attic, or anywhere that is left after the older folks have their big room with its high ceiling, its colored windows, its splendid organ and the rest of its fine equipment.

IT IS WORK THAT PAYS BEST

Though work with children is the most fruitful field into which the church can enter, over and over again we can see both pastor and church officials in church after church, take the attitude that such work is a side issue, to be run by the few enthusiasts interested in it, so long as they do not get in the way of the main work for the adults or so long as these enthusiasts can get money from the children to finance it.

When these same children are seeking an education in things secular we do not dream of their paying for it with their pennies, nor do we plan to house them in the second-rate equipment left after their parents have helped themselves. No indeed, these children are made to feel that a secular education is of tremendous importance. The finest buildings, the loveliest location of rooms, the most adequate equipment, the best trained teachers that money can secure, are there to emphasize dramatically to the mind of the child that it is an important thing to be trained in grammar, arithmetic and the other elements of a secular education. His parents rise every morning regularly to see that the child takes advantage of these opportunities and they are chagrined beyond measure when their offspring is even tardy at school.

WE MAKE IT A SIDE ISSUE

But when the child turns to the place where he is supposed to get his religious education, no such imposing array of conditions impress him with its importance. Indeed, from the room in which he is taught to the teacher who teaches he is often impressed with the feeling that this thing does not amount to very much. And often his parents instead of feeling chagrined when he is tardy, conspire to inveigle him into entire absence on the excuse of weather, if bad, or an auto trip, if the sun shines.

Then we hear the lament that our children do not think seriously enough about religion, when our very actions, the way we run our churches and the very environment in which they come for religious instruction proclaims far more loudly than any words of ours that we do not think it is a big enough thing to put at the center but only large enough in importance to warrant our giving it the left overs.

LET US STUDY OUR BUILDINGS AND METHODS –

The church needs to re-think its work with the child and youth in the midst. Re-think the plants, if need be. A building is only a tool with which to do the work of the Kingdom of God. It is not a sarcophagus erected in memory of departed contributors. One would think, at times, that churches evidenced their religious devotion by the way they clung to equipment long since antiquated. If tools are outgrown let us get better ones. If the old plant built twenty-five years ago is useless as an equipment in which to do the work of religious education, let us get a better one. People who refuse to ride in an auto of the vintage of ten years past can understand that there are improvements being made yearly in the style of equipment for so important a work as religious education. Why not have an up-to-date model? We do in everything else from dresses to radio and vacuum cleaners.

Let us rethink our methods. A method is only most valuable when it is the best way of doing a certain piece of work. If there is a better way and we cling to the old method then that old method becomes a hindrance to efficiency. Yet how often we find church workers feeling that they are doing all that can be expected of them when they maintain things as they have been in the past. Often indeed in religious things we fall back piously on the "it was good enough for my fathers, it is good enough for me" principle. People who wouldn't dream of driving in a buggy when an auto is available, women who wouldn't be seen in dresses of the style of fifteen years ago, yet pride themselves in doing the Kingdom work in the "good old-fashioned way."

ATTRACTIVE EVIL AND DOLEFUL GOOD

We who are in the church need to realize that the forces of evil keep up-to-date in their methods. If an invention occurs to-day the devil uses it to-morrow to make his wares attractive to all, more especially to youth. But "goodness" is as susceptible of being marketed in an attractive fashion as is "badness." If we use the same brains and energy in placing the claims of the Kingdom of the Master, as is used by others in setting forth the fascination of the claims of evil, youth will respond as quickly, yea, even more quickly, to the former than to the latter. If I did not believe this I should give up the ministry.

But if "evil" comes down the main street of our town with a fine, big Pierce Arrow bus, with cushioned seats, electric lights and hydraulic shock absorbers, and bids our children ride, while "goodness" comes down the same street clad in an antique garb of black, riding in a rickety hack and drawn by a sway-backed horse, we cannot in fairness blame youth for choosing to ride in the first conveyance.

WHY BLAME YOUTH?

It is so easy when our methods and tools and point of approach do not prove interesting to youth to react by blaming the young people instead of ourselves. "This Godless generation" "We never did that when we were young" are symptoms of this attitude. No one needs to ignore the problems which are presented in dealing with youth at any time, least of all to-day, in order to realize that we will get nowhere by trying to shift the blame for our own shortcomings to the shoulders of the young people.

In all arguments pro and con as to relative goodness or badness of the younger generation there are four old-time facts that have been frequently referred to which will guide us in our attitude.

First, whether the young people of to-day are better or whether they are worse than we were when we were young, anyway, they are all we have.

Second, whether they are worse now than we were at the same age, they were as good as we were when they started.

Third, if they are worse now we are the ones who brought them up.

Fourth, whether they are better or whether they are worse, neither they nor we will get far by our pointing the finger of scorn or suspicion at them. This is not an easy age for any of us. Old as well as young are confused and fail. The problems are mutual and if either group fails we all pay. Therefore, our place, as the older generation is by their side, attempting to understand their viewpoint, enabling them to utilize such as they can of our experience, and mutually trying to find a way through this rather dangerous and critical period.

Nothing could be more tragic just now than for those who desire to exploit our children for commercial gain to concentrate on getting the viewpoint of the new generation, being eager to adopt methods that will make their ideas and wares attractive to youth, while those who lead the church of Jesus Christ are lethargic and old-fashioned and blame youth because it is not interested in religion which is presented in a package fifty years old.

WE NEED EFFICIENT CHURCHES

The church of any generation is what the people in control of it in that generation make it. It is a serious and solemn responsibility to be a leader or officer of a local church at any time, but that responsibility is even heavier just now in view of the shifting standards of our times and the confusion into which this shifting of standards has thrown both younger and older people. We are thinking our way through new paths. Many of the old signposts are down. Both youth, and the world at large, have a right to turn to us expectantly. Therefore, as church leaders we must be more than ever alive to our opportunities and be certain that the institution we control is so managed that it contributes its worthiest answer to the questions we all face.

Every local church, therefore, should become an experiment station; a laboratory for devising ways and means of most efficiently achieving the end desired.

What is true for the church in its relationship to method and equipment and in relation to that part of its constituency that is young, is true as regards its relationship to its men, its women, its finances, its evangelistic program, the homes of its people, its community contacts, the missionary enterprise, and all the manifold interests which it proposes to maintain.

WHY THIS BOOK?

This book attempts no final answer to the problems raised in this foreword. It simply professes to be the report of certain laboratory experiments carried on by one church in this field. We make no plea that other churches do as we have done. We realize that the method that will work with one group will not always work with another. We record here our experiences with the hope that they may at least be suggestive to others, but we do make an appeal here that every local church through its pastor and leaders will give itself to a careful study of its situation, to critical self-examination and then wholeheartedly and unanimously make such changes as are needed to enter the opportunities of its field with the greatest efficiency for the Kingdom of God. If any of our experiences can help stimulate this reaction we shall consider it worth while having recorded them.

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PART ONE

WORK WITH YOUTH

CHAPTER I

THE THREE PERIOD SESSION PLAN— GENERAL OUTLINE

It is a law of the financial world that each investment shall produce as large a return as is compatible with safety. We do not make an investment and expect it to lie idle. To put money into a plant that would stand unused most of the time would be obviously an unwise investment. Machinery bought and allowed to stand without use would mark its buyer as foolish. These things are obvious in the commercial sphere. These principles, however, obtain in the religious realm.

Each church represents some considerable investment. This is clear as to its buildings, often the sacrificial gifts of several generations are concentrated in its structure. In its traditions, contacts, influences and ability to inspire men and women the church often represents an even larger investment of an intangible, but more valuable type. Such investments are made in any given church with the expectation that they will be utilized to the full for the ends for which they were given.

PUTTING THE CHURCH ON FULL TIME

The implication of these principles seems to me to demand a consideration of the question of our right to let our churches stand idle as much as they do. Many a church is not used more than four hours out of the one hundred and sixty-eight of the week. The more we use the building for our work the more we make it accomplish its object. These principles should further induce us to devise every way possible of making our entire church investment pay the largest returns for the cause. We should be eager to utilize to the full the organization we create. Only thus is it worth creating. With these things, and the "foreword" of this book as a background we in these first three chapters record one of our attempts to apply some of these ideas in the sphere of religious education. What we call the "Three Period Session Plan" is one move we have made in the direction of a larger use of our plant and organization for the purposes for which they were set up.

The plan was projected as the result of the study of a Commission appointed from our church because of a question asked us by a Principal of a Junior High School. Some six years ago, in common with other Protestant churches, we became deeply interested in Week Day Religious Education. Our city Board of Education had made a provison that children could be dismissed from school one hour a week for that purpose. Another church of the city had tried it for a few months with some satisfaction.

WE ASK FOR WEEK DAY SCHOOL TIME

We, therefore, through our Church School Council approached the Principal of a neighboring Junior High School asking that certain of his pupils be dismissed at a given hour to come to our church for religious instruction. He was a Deacon of our church and could speak somewhat more freely than he might have done under other circumstances. The questions he asked us, however, raised the whole matter of our efficiency in our educational work and our attempt to answer him fairly resulted in a very frank examination of our situation.

HIS REPLY: "DO YOU USE WHAT YOU HAVE?"

His answer to our request may be paraphrased somewhat as follows: "You have come to ask me to give up these children for this hour because of the ruling of the Board of Education, which makes such a dismissal possible. I am under obligation to co-operate and accede to your request. Before I do so, however, I would like to ask you to consider two matters. You are asking for the dismissal of only pupils who attend Lake Avenue Church. This practically means that I must rearrange all my curriculum and hold in that one hour classes of such a nature that a pupil can lose that instruction without permanent loss of scholastic standing, otherwise, your children will fall behind in their classes here. I am willing to make this readjustment if it is essential, but I would like to ask you two questions. First, can you wait in proffering your request until all the churches of the neighborhood can combine in it so that instead of affecting a few children most of the children can be absent at the same time? This would make the readjustment of our program a great deal easier.

"Second, as a member of the church, as well as an educator, I should like to have the Council face this question: are you now making such use of the one day in the week that you already have that you feel warranted in asking us to give additional time out of the days that are allotted to us? When we have a day for education we require each child to attend from five to six hours out of that day. These hours are given to study and instruction. As nearly as I can find out, although you have the entire Sunday, you only invite your children to approximately an hour's instruction. Isn't it possible that the church could make far better use of the day it does have before it asks secular educators to give up some of their time to allow the children further church instruction?"

As the result of these two questions, two Commissions were appointed by our Church School Council. The first to coöperate with other churches to secure, if possible, the appointment of a general Board of Religious Education representing our whole area, which should offer week day religious education to all the children of our community who desired to have it. I am happy to say that this result was secured and that for several years we have had such religious education in our community. It is conducted under a community Board of Religious Education. This plan, begun in our section, has now spread over the entire city.

WE TRY TO FIND THE ANSWER

The response to the other question, however, was not so easy. When we came to study our situation we found that we were giving our pupils on Sunday only an hour of religious education out of the whole day of the week which was particularly set apart for religious training. Our church service normally began at ten-thirty and closed at five minutes of twelve. The Church School assembled at twelve and closed at one o'clock. We found that if our children came regularly to every session when the Church School was open they received, at the most, about half an hour's instruction each week and twenty-five minutes of so-called "opening exercises." Theoretically, these "opening exercises" were conceived of as worship. Actually they were not held in a room that had been built for use in worship. They were not carried on in an environment where the leaders had the accouterments of worship and they were often interrupted by pupils coming late. All these things made it very difficult to create or maintain an attitude of reverence.

Actually, therefore, we were offering to our children about twenty-six hours a year of instruction and about twenty hours or more of "opening exercises" of indifferent value so far as worship was concerned. Frankly we hardly felt that such a showing warranted us in asking further time from the day school authorities until we were more adequately using the time we already had.

A survey of our morning service showed that we usually had in attendance about fifty children below fourteen years of age. The pastor gave the usual "children's sermon" and some of the smaller children were taken to another room and entertained during the time the pastor was giving his regular sermon. This care of the children was looked upon as a method of helping the parents to be free from responsibility so they could enjoy the sermon. Its main objective was not the child but the parent.

THE THREE PERIOD SESSION PLAN

In the light of this survey the Commission appointed by our Church School Council made the following recommendation: "That we inaugurate a three period session plan; that this plan should include a session of the Church School two and one-half hours in length on each Sunday, the two and one-half hours to be divided into three periods, two periods of forty-five minutes in length and one period of fifty minutes, with a ten minute intermission between the first two and the last period; the first period to be used for worship and the last two for instruction and expression."

This general plan provided the following changes: all children except those of nursery age were to come with their parents to the auditorium at ten-thirty in the morning, all to be seated together as families and all to unite in a period of worship which would include all ages. This general worship period was to be remade so it would be of interest and value to the child as well as to the adult. At the close of the first period, during the singing of the recessional hymn, the children of Junior High School age and under were to leave the main auditorium for their various departments for instruction.

The second period, for the older people who remained in the auditorium, was to be given over to the sermon. This period for the children who were to retire, was to be given to instruction selected with the idea of providing various groups with as heavy a course as they could carry.

At twelve o'clock there was to be an intermission of ten minutes. At that time the church was to be dismissed, also the different school departments in which the children were. At the end of the ten minute intermission the older people were to gather in their organized classes and the children were again to gather in their departments for a second instruction period. The entire Church School was to be dismissed at one o'clock.

As will be seen, this gave ninety minutes of instruction where there had been but thirty minutes before. It offered two courses each week to the children instead of one. It proposed a worship period of forty-five minutes instead of twenty-five and it offered to the children the best equipment and personnel which we had for worship purposes.

IN USE FOR SEVEN YEARS

This general plan has been in use now for approximately seven or eight years. It has worked well enough to have become a part of our regular system and has been adopted by probably hundreds of churches over the country. It gives us, in reality, more additional time for religious instruction for our children than we actually gained when we adopted the program of week day religious education which we value so highly. And it enabled us, when the plan was put into operation, to go with better grace to the day school teachers and educational authorities. We felt we had made at least a definite step toward a more complete use of the Sabbath for religious instruction than we had before.

So many questions have been asked about the method that I add to this chapter of general description two further chapters which touch upon some of the details which will enable those who want to understand the plan in its completeness to have the matter more fully before them.

CHAPTER II

THE THREE PERIOD SESSION PLAN—THE WORSHIP PERIOD

The following are some of the goals which we hold before ourselves for the worship period:—

1. To create in the child a sense of God.

2. To teach him to approach God lovingly and reverently.

3. To enable him to understand and enter into the form and the spirit of worship in God's house.

We believe that these are worthy ends to be attained by both parents and children and, therefore, we dedicate this first period to the attempt to generate within our people and our children this mood of active participation in the method and spirit of worship before God.

THE FAMILY SITS TOGETHER

We feel that there is a distinct advantage in having the children attend with their parents. It consolidates the family life and builds the "tie that binds" the family together in spiritual things. In addition it places responsibility for the children's conduct fairly upon the shoulders of the parents where it normally rests and it enables the minister to address many appeals to both parents and children which have far more point if made in the presence of all members of the family.

A natural question will rise in the minds of religious educators whether a general service of worship in an auditorium can be made to fit the needs of both a child and a grown person. We recognize some limitations at this point but we recognize also certain other limitations under the system which entirely segregated the child and the parent during this period of worship. After trying both ways, we feel there are advantages in our plan that offset all we lose by not having the worship more closely graded to the child's age.

WE NOTICE THE CHILDREN

The key to any adjustments that have been made is simply this: we try to pay some attention to the children instead of ignoring them. For instance, when a hymn is given out, it is a simple thing for the pastor to ask the children who are present to find the place and unite in the singing or to refer to the joy of all in hearing the voices of the children as they sing.

It is a fairly easy thing also, when announcing a responsive reading, to make a special request to have all the children who can read find the place and join in the response at the given time. This does not detract from the dignity of the service for older people. On the other hand, it makes the children realize that we appreciate the fact that they are there. In the prayer that is offered mention can be made of the children with good effect both to boys and girls and parents.

A MONTHLY WORSHIP THEME

But the effort to relate the worship hour to the child's needs does not exhaust itself in desultory references to the presence of the children. We group the whole period around a central theme for each month. This gives us the opportunity to cover various needs in the worship field as well as to have a key note for each worship service. For instance, in October of one year the central theme was "Worship"; in November, "Thanksgiving"; December, "Giving"; January, "Service"; February, "Loyalty"; March, "Missions"; April, "Resurrection"; May, "Prayer"; June, "Jesus and the Children"; July, "Patriotism"; August, "God's Out of Doors." A block of Scripture which bears upon the theme chosen is selected and used as the memory Scripture for the month. It is read at each service during the month in unison or as a responsive reading. It is usually printed upon the calendar the first Sunday of each month. Parents are urged to take the calendars home and have the children learn the Scripture. Often on the second day of the month the Children are asked at the time of the responsive reading either to read the verses antiphonally with the congregation or if the minister reads one verse the children of the congregation respond. By the third or fourth Sunday it is often possible if desired to have the children of the congregation rise and repeat the memory Scripture in unison.

A MEMORY SCRIPTURE AND HYMN

We also have a monthly memory hymn selected with reference to the special subject. This is sung at the morning service of the church, the words being printed on the same calendar which carries the monthly responsive reading. The children are asked to learn the words of the hymn as well as the Scripture during the month.

USING THE TALK TO THE CHILDREN

The first Sunday in the month, at the time of the children's talk, one of the ministers usually comments upon the memory hymn and Scripture, illuminating them as much as possible for the children by either illustration or stories in order to focus the attention on their beauty both in terms of literary value and spiritual meaning. The second Sunday of the month some particular Bible story is told illustrating the memory passages, hymn or the general theme.

The third Sunday we often use a "guess who" story. This has always proved very attractive to the children. The speaker tells some Bible story, omitting names of places and people. When he has finished he asks the children to volunteer, by show of hands, to fill in names that were left out. Such a story is chosen because of its relationship to the theme or its illustrative value in developing the subject for the month. For instance, the minister will begin by saying "A long time ago in a country far away from us a great speaker was speaking before a large number of very hungry people. When they attempted to find food the speaker asked his followers to see how it could be secured. They finally found a certain person who had some food. This they secured and brought to the speaker. He in turn used it to feed all the people gathered there." At the conclusion the pastor could inquire how many children knew the name of the country. Upon a show of hands some one child could be designated to answer. Further questions would draw out the name of the speaker, where they found the food, what kind of food it was, how many people were fed, how much was left over, etc. This sort of thing also gives point to a request to the children who did not know the answers that they read the story or have the parents read it in the afternoon at home. The fourth Sunday may be used for review or in one of the ways later indicated.

We find that the children enjoy some form of talk that enables them to respond, though we at times use the simple story with a moral for its effect upon the older children of the group.

A LITTLE CHILD SHALL LEAD THEM

During the years we have found a number of valuable ends that could be served through the medium of the children's talk. Every pastor has had the experience of having members of the congregation remember his talk to the children when they forget his sermon addressed to them. We have discovered on the other hand that many things that need to be said to the older as well as the younger members of the audience can better be said in the talk to the children.

For instance, every one realizes how much the atmosphere of worship is disturbed by the failure on the part of some who are present to coöperate in the acts of worship. Every minister knows that people read the calendar while he is reading the Scripture; he can guess that people sit with unbowed heads during prayer; he can notice people whispering to each other during the early parts of the service; he can see people visiting in the foyer and must know that their voices reach and disturb those in the audience.

Sometimes these failures may be intentional but most of them are thoughtless. Usually, however, it is far easier to correct them if we proceed upon the basis that all would be willing to coöperate if they understood what was the custom. Still it would be a bit embarrassing, to say the least, to seem to be giving instructions to mature people on so simple a subject as the etiquette of action in church.

On the other hand, it is a perfectly normal assumption that children do not necessarily know all the niceties of action in the house of God. A series of talks to the children, therefore, on how to act in church, with an explanation of what worship means, what public prayer and reading of Scripture involves so far as the audience is concerned, is entirely in point. To explain to a child that the proper attitude during prayer is with head bowed and eyes closed; that when the Bible is being read it is God speaking to us and we should therefore concentrate on what is being read; that when we enter the House of God we should not whisper, or when seated we should bow the head and maintain an attitude of reverence; seems a normal matter of procedure. Not only the child but all others receive the instruction. As a result the worship attitude of the entire congregation is elevated. I am certain that these simple counsels about conduct at the Communion service, at the baptismal service; the right attitude toward wearing apparel in church, toward visiting with friends inside the church auditorium, and on many other points, are most useful bits of information to be passed on to a congregation—at least useful in the sense that they enable all the people to know what they are supposed to do when they come into the place of worship. They further increase the value of the hour of worship by eliminating things which would detract.

IT PUTS "THE CHILD IN THE MIDST"

One of the objectives which we have in the Three Period Session plan is to put the whole church back of the religious educational work which we carry on. We want all of our people to feel that the education of the children in spiritual matters is not an addendum or a separate feature to be cared for by a few but is the parental function of the entire church expressing itself in religious matters. We, as ministers, have taken this attitude. We draw no hard and fast line between our functions as pastors and the work of those who labor more particularly in the Church School field. We attempt, therefore, to get the whole church to take this point of view.

WE REACH THE HOME ALSO

The worship period offers us a splendid opportunity to deepen this impression because here we have the entire church body and can make our approach to the family in its entirety, rather than approach it in separate units as we have to when its members are scattered in classes.

Therefore, in the children's talk we have frequently used that occasion to appeal for the coöperation of the home in our general training program for children. As we point out at length in a subsequent chapter we feel that the home is the place of the largest religious educational opportunity, but this children's talk in the worship hour gives us a fine chance to suggest to the members of the home ways in which they can enter into this opportunity.

We urge the use of Sunday afternoon for a family quiet hour or if this is impossible then the gathering of the children and one or both parents where they can sing together the memory hymn and learn the words of the memory Scripture and hymn. We also put the weight of the pastors' appeal back of the School's request for home interest in the morning lessons of the second and third periods.

THEY SEARCH THE SCRIPTURES

In order to stimulate the habit of learning the great words of Scripture we, at one time, before we adopted our present method of a monthly theme for the worship hour, used the time of the children's talk for twenty-six consecutive Sundays to emphasize twenty-six great verses of Scripture. Each verse began with a different letter of the alphabet. The verses were selected by us from lists which the children and their parents submitted as the result of their Sunday afternoon Bible reading. The verses used are found in Appendix A at the close of this volume. Both children and parents were urged to learn the verses.

The amount of interest on the part of all which this method of memorizing stimulated was remarkable. Before we had finished the list half of the congregation could repeat any one of the verses if given the letter of the alphabet. We happened to be broadcasting during the time and we had requests from all over our part of the country for copies of these verses so that parents in different homes might use them to teach their children. When we had finished with these verses we asked the children of the congregation to submit any other set of twenty-six verses which they might choose and which could be used as an alternate set of verses to the ones which we had used. The parents told me they felt the children and all members of the household, in fact, had done more actual searching of the Scriptures, had learned more about using the concordance and had weighed the relative values of different verses of Scripture more in those weeks of study than they had in almost all of their Church School life.

THE CHILDREN'S RECESSIONAL

Another most attractive and interesting feature of the worship period is the children's recessional. Just before the morning sermon the children's recessional hymn is sung. During this the boys and girls march from the auditorium to their classrooms for the first study period. The recessional hymn comes at the close of the children's talk. It is announced by the minister who asks the Junior Choir to sing the first three stanzas alone and asks the congregation to join in beginning with the fourth stanza.

The Junior Choir is made up of boys and girls of the departments previously indicated. It meets every Wednesday afternoon for training. At this time the children memorize the hymn for the month and learn to sing it as they march. On Sundays they are seated together in the rear of the auditorium. When the prelude to the recessional hymn is being played on the organ the children throughout the audience rise and with the beginning of the hymn make their way quietly to the foyer at the back of the church auditorium. Children from the gallery at the same time come down to the foyer.

The Junior Choir leads the recessional. It begins at the end of one of the aisles near the foyer and marches slowly down toward the front of the church, passing in front of the pulpit and out the center aisle. The other children, who have assembled in the foyer, follow the choir marching two by two. In this recessional as has been noted, the children themselves do the singing for the first two or three verses, by which time the Junior Choir has passed in front of the pulpit and is usually near the back of the auditorium. The congregation remains seated to enable every one to see the faces of the children as they march. The audience does not join in the singing of the hymn till the children are well out of the room and their voices have died away.

OTHER VALUES OF THE RECESSIONAL

This recessional is one of the most impressive features of our worship. It accomplishes many things. In the first place it is interesting and impressive to the children. They usually maintain real dignity, this is true even of the youngest ones. The fact that they come towards the front of the church seems to impress them with a spirit of reverence and makes them feel that they are taking part in a church service that really belongs to them. It is also very attractive to their parents. They love to see their children march, particularly on that sort of an occasion, as it associates the child and the church in the mind of the parent. It is not at all uncommon to see tears in the eyes of the older people as they watch the little ones pass.

Again, it gives the minister a personal touch with the children. Almost every child as it passes the pulpit looks up and smiles at the ministers. This unspoken but real salutation between the pastors and the children is one of the rich parts of a man's ministry. It is often impossible, because of duties elsewhere, for the pastor to regularly visit the departments of the Church School in which the little ones are, but this recessional enables them to know him by face and name, makes them feel acquainted with him, enables him to get their faces, at least, in mind and to know them when he sees them, and establishes points of contact that can be capitalized in many ways.

We usually have between two and three hundred children march out. There are about twenty-five to thirty-five in the Junior Choir. The memory hymn that is chosen for a given month must qualify on three points. First, it must be in line with the theme of the month. Second, it must be in four-four or other time to which the children can march. Third, it must be a singable tune which the children can learn and will love.

The oldest children of the Junior High School Department very often prefer not to march in the recessional. We do not attempt to force any child to march when it prefers to go directly from the auditorium to the classroom. We permit them to pass to the classroom when they go to the rear of the auditorium instead of coming down again in the line of march. We sometimes have a hymn of meditation played upon the organ or a quiet number sung by the choir just prior to the time the minister begins to preach, but the mood created by the recessional is one of the best preparations for preaching that either the minister or congregation can have.

Our worship period interests the children. It is many times more impressive and useful in developing the mood of worship than the old "opening exercises" were, and we do not feel that it is any the less helpful to the older people.

CHAPTER III

THE THREE PERIOD SESSION PLAN—THE TWO STUDY SESSIONS

THE two periods after the worship hour are known as "study periods." We can best understand our use of them by following the children as they go out in the recessional.

When they pass from the church auditorium they go directly to their departmental rooms for a period from eleven-fifteen to twelve, then after a ten minute intermission they have a fifty minute period from twelve-ten to one. The conduct of these departments depends somewhat upon the age of the child. With the children of Beginners' and Primary age the periods are conducted as they are in the public school, with enough change by means of marching and exercises to avoid monotony. A number of people have asked us how we could keep the children contented for two and one-half hours. Let us remember that it is a no more difficult problem on Sundays than during the week when the teacher of the day school has charge of them for that length of time. In fact our program is in some ways more varied and interesting than the program of the day school.

With the two younger departments, and at times the three younger departments, our tendency is to use the first period as an impression period and the second as an expression period. In other words, we attempt to impress the lesson of the morning upon the minds of the children during the first period and in the second period allow them to work it out with notebooks, picture books, hand work, dramatization and other forms.

CONTRASTING COURSES

For the older departments where we have two courses we choose lessons that are in contrast. That is, if we are studying in the Old Testament for the first period the tendency is to study in the New Testament the second. If we are studying some historical subject in the first period, such as the Life of Christ or the Early Church, we might normally study in the practical field in the second period taking some such subject as "Christian Life and Conduct" or some other course in the application of theory to actual living. These courses are arranged usually so that the heavier of the two comes first. The curriculum which we have used for the last few years is outlined in Appendix B at the close of this book.

It should be understood, however, that we maintain a permanent Curriculum Committee whose duty it is to map out the general field of study for each period for each department and recommend to the School Board the best material they know to be published which will meet the need of that particular age. So what we use one year we may not use the next.

Some latitude is allowed the department heads in the conduct of a given department so long as they work within this general plan. It is our usual custom to keep the groups together for class work quite steadily through these two periods. In some cases department heads have introduced a brief assembly period either at the beginning or at the close of the third study period, when the offering is taken and announcements of general interest to the entire group are made. When this is done the department coöperates in learning memory work and other things which need the presence of the entire group. The memory work given here is usually now the memory work for the month and is the attempt of the instruction period to better prepare the child for coöperation in the worship hour just as the worship period attempts to buttress the work done in the instruction hour. However, classes usually remain in their individual classrooms for instruction till the gong sounds at the end of the second study period.

THE PASTOR MEETS THE CHILDREN

It will be noted that our Junior High School department, age from twelve to fourteen, grades seven, eight and nine, is in the period when the children have come to the age of decision in regard to the Christian life and church membership. Therefore, during a period of nine or ten weeks from Easter till Children's Day, the pastor takes the entire Junior High School Department for the second study hour giving a series of lessons on the meaning of the Christian life and the obligations and privileges of church membership. This course runs through three years being given in cycle fashion so that during the period that a child is in the department he is given three ten week terms of instruction by the pastor.

These courses are planned to give the children an understanding of the elemental teachings of the Christian religion, the meaning of a decision for Christ and the implications of church membership. During these weeks they are told somewhat of the history of the church and its present activities, are familiarized with its organizations, missionary enterprises, its method of support, its principles of stewardship, the great causes in which it is interested, the implications of Christian citizenship and other normal relationships which grow out of the profession of faith in Christ and union with the Christian church.

Personally, I cannot speak too highly of the privilege which I feel I have as pastor in thus coming in contact for ten weeks each year with the boys and girls of the Church School at the most impressionable period of their lives.

While the Department meets as a whole when the pastor teaches it, the teachers remain and the classes are seated as classes. The teachers relieved of teaching are asked to be more active in personal interviews with their scholars in regard to forward steps in the Christian life. We avoid undue pressure or mass action but attempt to present natural opportunity for each child to make a personal and real decision to publicly follow Christ.

Toward the end of the course I ask the children, who are desirous of taking the step, to let me know. They are asked to talk with their parents and if they are willing I then make a definite engagement with each child to meet me in my study at a specific hour. There I try to ascertain the real motives back of the expressed desire and if they appear genuine and worthy I usually ask the child to kneel with me and seal the decision by its personal commitment to the Master in prayer. Needless to say these interviews are among the finest experiences that can come to a pastor.

At this time also I make some inquiry which will bring out any ideas which the child has as to a life work and give what guidance I can as to principles which should guide and opportunities of service which are open. At times it is normal to suggest the life of full time service as a possibility.

THE TEACHERS MISS THE SERMON

There are a number of questions in connection with our plan that normally rise and adjustments which need to be made. One of the first has to do with the fact that those who teach during the second study hour cannot attend the preaching service. We frankly recognize this and when we call teachers to undertake the task they are called with that fact in mind. They are asked to serve for a given period of time, at least a year. They have, however, the privilege of reviewing the matter at the end of the year and if they feel that they cannot teach for both periods for another year, they are free to terminate or renew the arrangement for the next year.

For the older Departments it is entirely possible for a teacher to teach either the first or second period as he or she desires because the courses are disassociated. Therefore, a person may teach one year for the first period and the second year for the second period.

HOW WE MEET THE PROBLEM

Still other adjustments are made to enable the teachers and pupils to keep in touch with the church life. In our church the Communion service is observed the first Sunday in each month. On that Sunday in the Junior High School Department, where a number of pupils are already members of the church, teachers and children who are in the church membership are asked to remain in church for Communion. Other pupils of the department go as usual to their rooms where the group is handled as a unit and addressed by a supply teacher or special speaker. On that Sunday the lesson is one of a special series to be given so that the continuity of the regular course is not interfered with.

In addition to these arrangements for attendance upon Communion Sunday on the part of these teachers we hold three evening Communion services during the year to which teachers are especially invited. These come on Thanksgiving Eve, New Year's Eve and Good Friday night.

HOLDING THE YOUNG PEOPLE OF THE HIGH SCHOOL AGE

Others who have considered our system have wondered if the children were not forming such a habit of going away from the preaching service that it would tend to make them stay away after they had passed out of the Junior High School Department. In answer to this it should be recognized that the children who come to the church each Sunday morning, even if they remain in the auditorium for only half the full church hour are, nevertheless, in touch with the church service for that period. This is a distinct gain in forming ties which bind them to the church as over against our previous situation where many of these children would not have come to church at all. We have something like three hundred in attendance now compared with fifty before.

In the second place, it is entirely possible to see whatever danger there is along this line and counteract it. For instance, a list of all those graduating from the Junior High School Department is given to the Pastor. He sends to each a letter congratulating him upon graduation from that Department and a special note of invitation is given welcoming him as one of those who will now be a regular attendant at the morning preaching service. Ordinarily the services in the early Fall after the pupil has graduated from Junior High are so arranged as to be particularly attractive for youth and special announcement of these services is sent. It is also our custom to have registration of all members of our Young People's Department for the first five or six Sundays of the Fall. They register at the time of the announcements at the morning service by simply placing their names upon Communion cards and dropping them into the plate. This follows easily with us because we regularly have a registration of everybody on the first Sunday of each month at Communion. Through the registration it is possible to know whether those who have graduated from the Junior High are attending the morning service. If we find they are not a special endeavor is made to follow them up and, as far as we can, to see that they do get into the habit of regular attendance at the preaching service. The result is that we have not only a large number of children below the age of fourteen but a large number of young people above that age attending morning service.

DO PARENTS STAY THROUGH?

At times we have been asked the question as to whether parents who brought their children to the ten-thirty hour did not consider that the children had remained long enough by twelve o'clock and would take them home at that time.

The answer is that we do find some parents who do this, but a large majority take advantage of the privileges that we offer and remain with their children through to the one o'clock hour. But it should be recognized that even if parents came at ten-thirty and took their children home at twelve o'clock, the children would even then have had more than was offered under our old scheme. Whatever the pupil gets beyond that is pure gain as a result of our method. We watch the question of weariness in the children rather closely. Indeed we serve each child in the departments up to the Grammar School a few Graham crackers at the intermission period at twelve o'clock.

IS IT HARD TO SECURE TEACHERS?

We have been asked whether we do not find it difficult to secure teachers who are willing to give this much time. Yes, we do, but we do not find it any more difficult to secure teachers to give this amount of time than we did to secure competent teachers to give time under the old plan. Indeed, the fact that we are attempting to do a better and more dignified piece of work has tended to draw our strongest people to our support. Taking it by and large strong people would rather work in an enterprise which they feel is a serious attempt to do a good piece of work than they would to work under a plan for which they have to apologize. We hold before our teachers the highest ideals of the task they have in hand.

In order to get them to face these obligation seriously we ask those who desire to teach to sign the following:

COVENANT OF TEACHERS OF THE LAKE AVENUE BAPTIST CHURCH SCHOOL

With the desire to make my work for the Master as helpful as possible, in my capacity as teacher in Lake Avenue Church School, also with the desire to help raise the general standards of the work done in our Church School:—

I COVENANT with the Master and fellow teachers of the School to do my best this year, beginning October First to July First 19—.

1. To be regularly in my place as a teacher, unless prevented by events impossible for me to control, in which case I will notify my Department Superintendent at the earliest possible moment.
2. To be punctually in place as teacher both be-

cause of the necessity of so doing to control the class and also thus to coöperate with the Superintendent in making the Department efficient.

3. To be as regular as possible in my morning church attendance, conscious of the example which it sets before the children.
4. To devote a worthy amount of time each week to the preparation of the lesson and to take advantage of some of the opportunities of teacher training that are offered.

Signed....................

TEACHERS ARE INSTALLED

An installation service is held at the beginning of the School year, usually on Rally Day, when all teachers for the new year are installed in office and given a charge as to their work.

At this time the pastor usually lays before the parents their duty to their children in the matter of religious training, points out the ways in which the church is attempting to help them, and the obligation they naturally should feel to the teachers who are offering to give time and strength to the teaching of their children. Upon these things he bases his appeal for parental coöperation.

The appeal to the pupils is also made as strongly as possible for them to be regular, serious and sincere in their relationship to the teachers, the other members of the School and the Master.

In the light of these appeals he places before the teachers the reasons for the best work of which they are capable, both in instruction and inspiration along spiritual lines in the year ahead.

Rally Day, Christmas and Children's Day are our three great "get-together" days in the Church School and we make them yield the largest possible results for the work of religious education.

BY-PRODUCTS OF PLAN

There are a goodly number of by-products of the Three Period Session plan worth noting. Among these we would call attention to the following:

GREATER CONVENIENCE

It enables the parents and children to come together and go together. This is a decided advantage in the day of the automobile. If parents were coming at ten-thirty and the children not until twelve o'clock, a real internal problem would be created for the household. This is emphasized in situations where the home is far away from the church. Under our scheme the children of all ages and the parents are cared for through the entire two and one-half hour period. It should be understood that we have a nursery for the care of children three years of age and under. These little folks are cared for from the ten-thirty period on, they do not come into the auditorium. The pre-school age class, however, comprising children the ages of three and four, children who have not attended public school kindergarten, does come into the auditorium and goes out with the recessional, being cared for as a department.

WORSHIP VALUES

We have gained greatly in our worship values. Under the old system our children's worship consisted in opening exercises conducted in a room primarily constructed for the purpose of instruction. These opening exercises were not ordinarily conducted by people who had specialized in the conduct of worship. The equipment of these rooms also had not been arranged with the idea of creating a mood of worship.

The one place in our entire plant that was built so that the environment and the very architecture was an aid to the worshipful atmosphere, was the auditorium. It was there that the ministers who had made a special study of the conduct of public worship had charge. It was there that the very height of the ceiling, color of the windows, tone of the decorations, the attitude of the people and the type of service conducted, was all arranged to aid in creating an attitude of reverence. Under the old scheme only our older people had these aids. The children who needed them most had them least. Under our present plan we are able to offer to our children just as much assistance along this line as we offer to their parents. We place all of the best of our equipment at the disposal of our children and they are able to use it when they are at the most impressionable period of life.

We have been told that we must naturally sacrifice certain things in not being able to grade our worship to the mind of the child group before us, that if it is worship for the mature it cannot be fitted to the mentality of the younger person. We admit some truth in this. On the other hand we believe there is a distinct gain in having the children with the parents during worship. Under these circumstances we avoid many of the distractions that come when it is simply a children's gathering and older people are absent.

Many times in the so-called "opening exercises" period of the older Sunday School some noisy lad coming in late or children scuffling their feet or the jostling of chairs, would do far more to take away any of the possible worship value which a child would receive than the loss which a child sustains in not having the worship peculiarly graded to his stage of mental development. We also feel that there is a great buttressing of the religious life of the home which comes through having father, mother and children unite in public worship.

A CENTRAL PLACE FOR RELIGIOUS EDUCATION

Additional values that have come to us lie in the fact that now our children feel that the church belongs to them as truly as it belongs to the older people. They have a sense of personal ownership and a stronger family relationship to the church at large. On the other hand, the older people have come to have that most valuable attitude which the Master had in mind when He spoke about "putting the child in the midst."

Our religious educational work is central in the church life. The officers of the church throughout have what might be called a parental attitude toward the Church School. They are not adults running a religious club for themselves. They are fathers and mothers carrying on the work of the church for the training of all involved and this very attitude makes the presence of the child a pleasure rather than an irritation. I have seldom heard any complaint on the part of any of the older people because of the presence of the children. Also it is this parental attitude on the part of the church which has enabled us to easily secure support for Church School enterprises and in fact has greatly influenced all of our actions including the type of building which we built.

ATTENDANCE BETTER

The results through the years, in terms of attendance, have been exceedingly satisfactory. It is difficult to allocate to any one cause all phenomena which occur subsequent to its appearance, but it is true that our Church School is considerably larger in the number which attends on any one day, that most of those who come come for all three periods, that we have increased both the time and the quality of our worship period and offer our children now approximately two and one-half times as long an instruction period as they were offered before, and they secure this without an additional trip to the church, without our having to heat the building a separate time, and with the same staff of teachers that we ordinarily use.

Where the plan has been adopted elsewhere, for the most part, the same results have been noted. It has been tried in churches in the city and in the country; in large churches and small churches; in churches with modern equipment and in those which do not have it, and the impression that we receive from replies to our questions addressed to those who have adopted it would lead us to feel that it is a practical plan for a great many churches.

MUST BE LAUNCHED WITH CARE

We should like, however, to warn any who might be thinking of adopting it against the idea that it can be launched without adequate preparation. If any Church School is thinking of undertaking it, our advice would be to follow something of the process we followed. Let the conditions of the church be made a matter of careful study by a Commission. If the decision is to utilize in some form the method here outlined, then be sure that the pastor, members of the Boards and the workers in the Church School understand and approve the plan wholeheartedly and are ready to give it coöperation. In our case, when it was launched the minister took two Sundays, one to explain the reason for an adequate religious educational program in our modern day, and the second to show how this new plan offered an opportunity to meet some of these obligations which the need of religious education imposed upon the church. He definitely outlined the part which each group would have in connection with it, including the officers and teachers of the school, the pupils and the parents. When it was launched therefore at least those who were connected with it knew what they were to do and what they were to expect and how they could help if they so desired. As a result the plan has worked smoothly with us from the beginning and the normal changes which we have wanted to make from time to time to strengthen it have been made possible through the same methods.

CHAPTER IV

THE BUILDING AND EQUIPMENT

THE equipment of the Church School has been dealt with so extensively by many specialists that it is here only necessary to give the results of certain of our experiences which may be of value to those who are thinking either of new buildings or the renovation of old buildings in the light of modern religious educational needs. The ideals and objectives of religious education have changed so materially in the last fifteen years that almost any building considered adequate up to that time needs overhauling in the light of the situation as it is to-day.

A BUILDING A MEANS TO AN END

Let me reiterate the statement that a building is but a means to an end. It is a tool with which to work. If a better tool is invented to do the same work it stands to reason that as soon as possible we should have the better tool, on the same basis that people use vacuum cleaners instead of brooms or automobiles instead of wagons. Any sanctity attached to a church building which prevents its being remodeled into a different form, when better work can be done if it is remodeled, is a false sanctity and should be repudiated by thoughtful people.

WORSHIP AND EDUCATION

When a few years ago rebuilding was necessary we tried to study carefully the real function of a building and decided that we needed to reach two separate objectives. One part of the building should aid worship. The other should aid instruction. We did not attempt to have two auditoriums. It was planned that the Church School building should be built as the school itself was set up to work by departments; that the main auditorium of the church would be used when the Church School met in its entirety. It was felt to be a distinct advantage to have the exits of the church auditorium open toward the Church School so that the normal tendency at the close of the church service would be for people to go to the Church School instead of away from it. In the educational building we attempted as nearly as lay in our power to have as good equipment as the children had in their day school, further determining that the best rooms should be for the smallest children, the next best for the next smallest, believing that we older people were primarily obligated to see that the children obtained their rights. They were too little to defend themselves, too small to argue their own cases. In line with this the Beginners' Department was placed on the sunny side of the Church School building, on the main floor where it had a light exposure on two sides. The women and mothers were also located on the first floor. The boys and girls of the Grammar School and Junior High School Departments, and the men, were put on the first floor up.

We admitted as an ideal principle that, if it could be afforded, each room in the educational building might be used for one purpose only, but because of the argument for efficiency, the knowledge that we would permanently have to maintain an overhead on any plant erected, and the limitations that usually face a church in the matter of expenditure, we were forced to consider how various rooms could be adapted both to Sunday and midweek use and so far as was consonant with efficiency we attempted to use one room for two or three purposes, in other words, to get the maximum amount of use out of a given amount of investment. We have had to make some small sacrifice to attain this but the sacrifices that have been made have not been comparable to the sacrifices necessary had we attempted to have only as much building as we could have purchased with the same amount of money if we had bought it upon the basis of a single use for a given room.

AN ARCHITECT WHO KNOWS

As a result of our experience we would urge very strongly that when a church is building it should choose as an architect one who is abreast of religious educational ideals. The construction of a modern Church School building is a speciality. Simply because an architect has a fine reputation, even for church auditoriums or other buildings, does not necessarily mean that he will automatically know the kind of a Church School building that is necessary.

Ordinarily an architect carries a great deal of weight with a building committee. If he knows what is needed he can usually find ways of obtaining that result. If he does not know what is needed or is not in sympathy with what is needed, he can find innumerable architectural objections to its accomplishment. This is especially true, for instance, in the need for large enough windows or proper ventilation or location of the various Church School rooms, etc.

One does not have to go very far to find plenty of places, even in the last three or four years, where large amounts of church money have been spent where the efficiency of the Church School building has been almost entirely sacrificed to some architect's whim.

We recognize certain mistakes which we made. The movement for better Church School buildings has advanced decidedly in every sense since we built. We can only urge any church considering the erection of such a plant to know what the best is before it begins, to have its building committee intelligent upon the subject even before the architect is secured and to secure an architect whose sympathy with and understanding of Church School architecture of the present day is one of his qualifications.

AVOID EXPENSIVE PLAYTHINGS

As a result of our inquiry we would not advise the modern city church to install such expensive features as swimming pools, bowling alleys, etc., unless it expects to maintain them with as adequate a staff and on as high a plane as do the commercial organizations which offer these things to the public. Ordinarily, in a community where the Y. M. C. A. or a club offers these facilities these institutions can be relied upon to give them adequate supervision and to see that they are maintained on a basis that competes favorably with the commercial offerings of this kind. It is better to leave these high priced playthings to others and have the church offer to its young people adequate space and simple equipment for indoor games and for social purposes. The room to be so used should have a ceiling high enough so that it can be used for indoor tennis, volley ball, basket ball, etc. The equipment for the room should be modest and movable. We doubt the wisdom of expensive pieces of gymnasium apparatus. This room, with shower baths in connection, we have found adequate along this line. Such a room serves innumerable purposes. On week days it can be used as a gym. With a kitchen near it it can be used as a dining room. Thrown in as a part of a larger room it can be used for banquets and amateur theatricals and can if needed be used for a class on Sunday. But a bowling alley or swimming pool cannot be used for any other purpose. If a bowling alley is not maintained so that the alleys are equal to those upon which the men usually play it brings more criticism upon the church than it does credit. If a swimming pool is not supervised as adequately as is necessary serious danger is incurred and grave responsibility assumed. It was our conclusion that the simpler forms of equipment were far more satisfactory and usable for a church.

CONSIDER THE CHURCH AS A SCHOOL

Any attempt to make the Church School building an adjunct to the main auditorium is exceedingly poor policy and long outdated. Each department of the Church School has a perfect right to its own departmental room where its exercises can be carried on without disturbance from any other department and where, when its children are dismissed, they can go to the exit without disturbing other departments.

In order to secure some elasticity in the seating arrangement of our auditorium we found it possible to locate our church parlors so that they could be thrown into the main auditorium without at all detracting from their value and with material advantage in the increased seating capacity of the auditorium.

The illustrations of our church plant which are given in Appendix C are given not because we commend them as perfect nor believe that they at all represent the last word in Church School architecture, but because they are the result of taking an older building, built upon plans in vogue twenty-five or thirty years ago, and remodeling it in order to make it a usable modern plant. The walls and entire roof of the older structure are included in the new.

TAKE TIME TO GET READY

A final word to any who are considering building or remodeling. It is wiser to take time enough to get the church to understand the reason for a newer structure than to force the enterprise when its support cannot be secured for the type of building that is needed. When Lake Avenue Church was in the early stages of the agitation for the new structure we found that it was very difficult for many of our people to see why our present structure was not adequate. It had been built only about twenty-five years, was valued at approximately at One Hundred and Twenty-five Thousand Dollars and was looked upon at the time that it was built as a model up-to-date structure. The auditorium was apparently adequate for all the demands made upon it and while sometimes the Sunday School room was crowded, many people could see no reason why we had to have more space.

It took some time to get them to realize that space no matter how adequate did not constitute a complete equipment for religious instruction. They needed to be educated until they understood the real object of equipment in religious educational work, and their idea of what was necessary to this end had to be enlarged three or four times. It took several years to accomplish this. Two different committees carefully studied the question, every known type of building was considered. Books on church and religious educational architecture were carefully read. Trips were made to various plants. The results of these investigations were passed on to the congregation at various meetings so that when at last we did recommend a thoroughly departmentalized building, and an expense far in excess of what they had expected, the people were prepared to agree that enough investigation had been made to warrant their following the Committee's judgment. At no step in the building program and its subsequent financing, have we had a reaction on the part of the people, even though they were asked for five times as much money as they had thought of spending when the project was first launched. It has been easier to get money for a building that was correct even though it cost more, than it would have been to get money for a cheaper building which we constantly admitted was unworthy of the objective we sought.

CHAPTER V

THE NEXT GREAT OPPORTUNITY IN RELIGIOUS EDUCATION

ANOTHER line of experimentation which we have carried on at the Lake Avenue Church has to do with putting religion into the home life of members of the congregation.

If we admit, as we are compelled to, the need of religious education for our children, we cannot ignore the fact that the primary responsibility for securing it must rest, as it has always rested, upon the parents and the main opportunity for securing it must be in the home. One of the most remarkable things in all history is the contribution which the Hebrew race has made to religion. If we trace this whole movement back to its origin, we will find standing at the very fountain source of Hebrew idealism the outstanding personality of Abraham of whom God is recorded to have made the following observation: "I know Abraham that he will command his children and his household after him; that he shall keep the way of the Lord to do justice and judgment." May it not be that the thing which we call the genius of the Hebrew race was largely a commentary upon the custom of making the home a central place of religious training among the Hebrew people? In any case, to-day certain things seem clear.

THE OPPORTUNITY OF THE HOME

First, the home has its chance earlier than the church. Its relationship to the child is more continuous. The time which the parents have with the child is far greater than the time any religious educational instructor can possibly get. A child has one hundred and five thousand waking hours before twenty-one years of age. Of these the home normally has ninety-two thousand, the school ten thousand, the Church School twenty-one hundred. Make all the allowance we please for the things which infringe upon the parents' time with the child and it still remains that if a parent is serious in his desire to impart religious instruction to his child—as serious as we expect the Church School teacher to be—he has infinitely more opportunity to accomplish this end.

In the second place, religion is imparted more by contact than by instruction and while the child may be greatly impressed with the religious instructor at the church, there is no question that the actual contact of the parents in the home has a much greater permanent impact upon the child religiously than even the most interesting personality can have in the church. Religion also is learned by practicing. "He that is slow to anger is better than the mighty and he that ruleth his spirit than he that taketh a city" may be a fine text for the Church School and may be a splendid sentiment upon the lips of a Church School teacher, but the place where it actually changes from word to life is not usually in the Church School but at home, with brothers and sisters, in the ordinary conflict between selfishness and social fair-dealing, that takes place in the family circle.

Again, religion comes to be vital through various crises in life. Great experiences transmute what before was theory into vital and usable religious conviction. But for the most part these crises in a child's life come at home or at school and the report on them if they occur at school comes not to the Church School teacher but to the parent. It is the parent who has the opportunity to guide a child in times of great need and show how the Christian principles can be made workable.

Innumerable other reasons might be adduced to show why it is true that we shall secure better religious instruction if we can get parents to be intelligent upon it and determined to achieve it, than if we rely simply upon the Church School.

THE CHURCH SCHOOL NO SUBSTITUTE

If the Church School with its program of greater efficiency in religious instruction, is allowed to become a substitute for home training it will defeat its own ends. Every forward movement that is made by the Church School within the church building ought to be paralleled by a similar effort made by the same school and with as great vigor looking toward securing more efficient religious educational work in the homes from which the children come.

Unless the church can secure this it is working under an almost impossible handicap. The Church School may work as hard as it may please upon the average boy and girl but when it is pulling one way and the parents of the child, through their indifference or antipathy, are actually pulling in the other direction, the chance for the church permanently to hold the boy or girl is very small indeed.

Each one of us can cite instances where even though we captured the imagination and interest of the child our influence was almost wrecked through the selfishness of the parents when they insisted upon taking the child off for the day in the automobile instead of going to church, or by their attitude of criticism toward the church, or by the antagonism shown by the parents when any question of discipline which affected the child arose in the Church School.

HOW CAN WE SECURE THE COÖPERATION OF THE HOME?

We acknowledge that it is not a simple thing to bring the home into line and make it an efficient unit in the religious instruction of even its own children, but we also claim that if we work at the general problem simply from the angle of the child and fail to make any impression upon the parent we are utterly ignoring the elemental fact that we are usually bound to lose. We may be able to hold the pupil for a time but we could hold him with infinitely greater ease if we could have parental coöperation. Though it may be difficult to secure it, it is an end so well worth while as to make steps in that direction clear gain.

OUR COMMISSION MAKES A SURVEY

In the light of this conviction we, at Lake Avenue Church, have made several definite moves along this line. Some two or three years ago we appointed a Commission to make careful inquiry into this field and bring any recommendations which it might be able to devise. It made rather a careful survey of the situation. It first passed out the following questionnaire to members of our morning congregations:

LAKE AVENUE BAPTIST CHURCH QUESTIONNAIRE

1. Do you have Grace at table?
2. Do you have family worship?
    Yes. Daily Weekly
    No.
3. Do you have the custom of personal daily prayer aside from family worship?
4. Do you have the custom of personal reading of the Bible aside from family worship?
5. Of what church are you a member?
    A. Lake Avenue?
    B. Some other church?
    C. None?
6. Are you regular in your attendance?
7. Have you children in your home?
8. Are they regular in Sunday School?
9. Do you use any of the following on Sunday afternoon to create any special religious impression on the children?
    - Hymn singing?
    - Scripture Stories?
    - Quiet Hour?
    - Learning Scripture?
    - Bible Games?
10. Is this the only answer given in by the family you represent?

11. Is it filled out by husband?
    Wife?
    Child?
12. Which of the following do you think would be most helpful to you in developing the religious life of your home? Please number them in order of preference.
    a. Outline of daily Bible readings for family or personal use?
    b. Collection of suggestions for Graces to be used at the table?
    c. List of books for Sunday reading?
        A. For parents.
        B. For boys.
        C. For girls.

Naturally, they received only partial reports, but as a result they found the following conditions:

QUESTIONNAIRE

On the Religious Life of the Home

Submitted to the Congregation of the Lake Avenue Baptist Church of Rochester, New York, on the morning of October 11, 1925.

1. Do you have Grace at table?

	Yes	No
L. A.	145	104
O. C.	34	27
N.	6	8
	185	139

2. Do you have family worship?

	Yes	No	Daily	Weekly
L. A.	57	179	31	16
O. C.	20	43	12	3
N.	4	12	3	
	81	234	46	19

3. Do you have the custom of personal daily prayer aside from family worship?

	Yes	No
L. A.	217	31
O. C.	53	9
N.	15	2
	285	42

4. Do you have the custom of personal reading of the Bible aside from family worship?

	Yes	No
L. A.	154	80
O. C.	37	22
N.	10	6
	201	108

5. Of what church are you a member?

	Yes
L. A.	255
O. C.	63
N.	18
	336

6. Are you regular in your attendance?

	Yes	No
L. A.	234	17
O. C.	57	7
N.	11	7
	302	31

7. Have you children in your home?

	Yes	No
L. A.	156	75
O. C.	31	25
N.	11	7
	198	107

8. Are they regular in Sunday School?

	Yes	No
L. A.	136	21
O. C.	26	6
N.	10	1
	172	28

9. Do you use any of the following on Sunday afternoons to create any special religious impression on the children?

	Hymn Singing?	Scripture Stories?	Quiet Hour?	Learning Scripture?
L. A.	56	41	24	34
O. C.	10	7	2	7
N.	3	3	2	0
	69	51	28	41

	Bible Games?	Total using some or all of these means:
L. A.	9	81
O. C.	3	13
N.	0	7
	12	101

10. Do you give this as the only answer turned in by the family you represent?

	Yes	No
L. A.	130	60
O. C.	50	3
N.	10	3
	190	66

11. Is it filled out by:

	Husband?	Wife?	Child?
L. A.	53	98	60
O. C.	5	19	22
N.	2	5	6
	60	122	88

12. Which of the following do you think would be most helpful to you in developing the religious life of your home? Please number them in order of preference.

	Outline of daily Bible readings for family or personal use?			Collection of suggestions for Graces to be used at table?		
	(1st)	(2nd)	(3rd)	(1st)	(2nd)	(3rd)
L. A.	99	32	21	35	40	48
O. C.	34	11	4	7	12	18
N.	10	1	2	3	2	6
	143	44	27	45	54	72

List of books for Sunday reading?

				For:		
	(1st)	(2nd)	(3rd)	Parents	Boys	Girls
L. A.	50	41	40	28	21	30
O. C.	9	16	14	3	4	4
N.	0	4	4	0	1	0
	59	61	58	31	26	34

* * * *

Legend—
L. A., Lake Avenue church members.
O. C., Other Church members.
N., Non-members.

It will be noted by those who carefully study the figures that quite a number of those filling out the questionnaires were not members of our church. Eighteen were not members of any church, and sixty-three were members of other churches than ours.

In spite of that, however, the proportion of our own members who testified to the habit of family worship or grace at the table was discouragingly low. How much better the average church would be we have no way of knowing. Answers to the questionnaire indicated, however, that we had a needy field in which to introduce various possible methods of home effort along the lines of religious training.

In addition to the questionnaire the Commission made personal inquiry and visited scores of homes in our Church School where the parents were not in attendance. At the conclusion of its inquiry it made the recommendation that certain sub-committees of the Commission should be appointed which should formulate suggestions that could in turn be passed on to members of the congregation. Among their recommendations we note the following addressed to the Church School Council.

THEY MAKE SOME SUGGESTIONS

We recommend to the Church School Council that:

1. We give to parents a list of practical suggestions on an approach to child life from the point of view of securing the child's clearest understanding of religious ideals and developing motives within the child that shall aid it in actually living the Christlike life instead of simply absorbing religious information.
2. There should be appointed a permanent Commission on literature to promote the reading of right books in the home and to promote the reading by parents of literature on religious child nurture.
3. We should promote parents' meetings and

forums, with a special attempt to secure attendance by fathers.

4. We should hold meetings of parents with the teachers of the different departments of the Church School and outline methods of coöperation between parents and teachers.
5. We make an effort to get each church family to own a number of hymn books for use in the home itself.
6. It offers suggestions about pictures for the home living room, as well as the children's rooms, with types of pictures and prices.
7. It makes a list of suggestions for housewives as to methods of simplifying the Sunday dinner so that both parents and children can stay to the Church School.

In carrying out suggestion No. 1, which all will recognize as both the most important and most difficult, a special committee is appointed to make further inquiry and make reports from time to time. At their request the pastor preached a series of sermons dealing with the problems in this field. One on the subject "How can we know what is right and what is wrong?" another "How can we do the right after we know it?" and a third on "The spiritual roots of right action." They have also secured some literature by specialists on the subject and are circulating it among parents.

The sub-committee on family worship recommended the following:

Coöperative reading of the New Testament by families of the congregation, beginning on

November first, with the Book of Acts, reading it through by December sixteenth.

Dec. 16–25. Christmas passages from Matt. 1–2 and Luke 1–2.

Dec. 26–March 21st. Reading Romans, 1st. and 2nd Corinthians.

March 21–April 4th. Resurrection passages.

From Easter to Children's Day read Galatians, Ephesians, Philippians, Colossians, 1st–2nd Thessalonians, 1st–2nd Timothy.

From June 21–Sept. 19, read Psalms.

From Sept. 20–Dec. 16, read Titus, Philemon, Hebrews, James, 1st–2nd–3rd John, Jude.

In this connection we would suggest:

1. Daily family worship, either immediately after breakfast, having breakfast earlier, or around the supper table before the family leaves.
2. That the morning worship be not over fifteen minutes at most, with ten minutes as a normal length.
3. In connection with this we suggest that each person in the family have a Bible, that passages be read verse by verse, each person in turn. Would suggest also that each family have one or more hymn books, if possible, one for each person, and that particularly the memory hymns be used at worship.
4. That when the Scripture is read each person be asked to note some particular verse that impresses him as having some worthy suggestion to be used practically during the day.
5. Prayers may be either read or extemporaneous. Also suggest that the children form the

habit of leading either in regular turn or at least once a week.

6. Where the above cannot be used we suggest the use of a book such as Willett & Morrison's Daily Altar, or a book of F. B. Meyer, J. H. Jowett, Harry E. Fosdick, or others of like arrangement and purpose. The daily portions to be read by the head of the house while the family is around the table in the morning. We urge an attempt by the family to learn the memory verse suggested.

A CHRISTIAN HOME LEAGUE

The Commission also advocated the formation of a Christian Home League. The following statement of purpose was adopted and circulated among the congregation and as many as possible were induced to become members of the League.

CHRISTIAN HOME LEAGUE

Lake Avenue Baptist Church, Rochester, N. Y.

We hereby enroll as members of the Christian Home League of the Lake Avenue Baptist Church and, in recognition of our duty as Christian parents, to make the home the center of the greatest possible spiritual culture, we agree to the best of our ability to carefully try to bring the spirit of Christ into our home life. As aids to this we shall be glad to make use of the following methods that we have checked:

1. We will begin on Nov. 1st the daily use of Scripture readings and memory hymns outlined on the calendar.
    A. As a family.

    B. As an individual.
2. We will have Grace at meal-time.
3. We will try to have each Sunday afternoon or evening a "Quiet Hour" with our children when by the use of Bible stories, hymns, devotional reading or other appropriate means, we develop the spiritual resources of all in the home.
4. We will make it our habit to attend Church on Sunday and as far as possible bring the entire family.
5. We will do our best to coöperate with the Church School in its religious educational work with our children.
6. We will be glad to get from the Church circulating library or to purchase the following:
    A. Pamphlets on the culture of religion in the home.
    B. Books suitable for Sunday reading for ages 10–14, 15–18, adults.
    C. Books on
        1. Personal Religious Life.
        2. Missionary Biography.
        3. Fathers' and Sons' Relations.
        4. Mother's Relation to her Daughter.
        5. Christianity and the Modern World.

I would like to attend a parents' forum once every three months to consider the subject of religious training of children in the home.

Name ....

Address ....

HELPS FOR PARENTS

The Commission then attempted to furnish aids to the members of the Christian Home League. It outlined coöperative Bible readings which could be used as the basis for family prayers or individual devotions if desired. It attempted to secure coöperation of all parents in the Christian Home League in teaching the children the memory hymns and the memory Scripture for the month. It secured and catalogued books that would be helpful to parents who were interested along this line and published the following list of suggestions:

SUNDAY AFTERNOONS—A SUGGESTED READING LIST

Books in the Church School Library

FOR THE PARENTS TO READ TO THE YOUNGEST ONES

Applegarth—School of Mother's Knee
Coe—Stories for Sunday Telling
Gates—Little Girl Blue
Field—Little Book of Profitable Tales
Havem—Bible Lessons for Little Beginners
Stuart—Tell Me True Stories
Hurlburt—Story of Bible

FOR CHILDREN FROM 8 TO 12

After School Club—Bible Stories and Character Building, v. 2

Gatty—Parables from Nature
Headland—Young China Hunters
Mathews—Book of Missionary Heroes
Musser—More Jungle Tales
Mackenzie—African Adventures
Richards—Golden Windows
Seebach—The Marigold Horse
Serrell—Great Missionaries for Young People.
Joel—The Boy of Galilee
Kent's Shorter Bible

FOR YOUNG PEOPLE FROM 13 TO 18

Bunker—Soo Thah
Bunyan—Pilgrim's Progress
Connor—The Sky Pilot
Fosdick—The Manhood of the Master
Hayne—By-paths to Forgotten Folks
Heston—Bluestocking in India
Speer—One Girl's Influence
Speer—Marks of a Man
Slattery—One Increasing Purpose
Wallace—Prince of the House of David
Hubbard—The Moffats
Jackson—Mary Reed
Lerrigo—Anita
Livingston—The Master Life
MacLaren—Beside the Bonnie Briar Bush
Mathews—Torchbearers in China
Peabody—Lives Worth Living
Rose—Red Blossoms
Smith—Under the Cactus Flag
Stewart—The Laughing Buddha

Thurston—The Bishop's Shadow
Wallace—Ben Hur

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BOOKS IN THE PUBLIC LIBRARY
FOR PARENTS TO READ TO THE LITTLE ONES

Alden—Why the Chimes Rang
Applegarth—Primary Mission Stories
Cabot—Ethics for Children
Cragin—Kindergarten Bible Stories
Gates—Little Girl Blue
Harrison—In Storyland
Hodges—Castle of Zion
Hodges—Garden of Eden

FOR CHILDREN FROM 8 TO 12

Applegarth—Junior Mission Stories
Faris—Book of Everyday Heroism
Hawthorne—The Great Stone Face
Hodges—When the King Came
Hodges—Saints and Heroes
Mathews—The Splendid Quest
Richards—Golden Windows
Ruskin—King of the Golden River
Slosson—Story-tell Lib
Smith—Old, Old Tales From the Old, Old Book
Tappan—An Old, Old Story Book
Tolstoi—Where Love is, There God is Also
Tolstoi—What Men Live By
Wilde—The Happy Prince

FOR THOSE FROM 13 TO 18

Bunyan—Pilgrim's Progress
Eggleston—Fireside Stories for Girls in Their Teens
Fosdick—Twelve Tests of Character
Gannett—On Making One's Self Beautiful
Grayson—Adventures in Friendship
Grenfell—The Adventure of Life
Hazeltine—Pilgrim Followers of the Gleam
Holmes—Talks to High School Boys
Lambert—Romance of Missionary Heroism
Morris—It Can Be Done
Olcott—Bible Stories to Read and Tell
Parkman—Heroes of Today
Parkman—Heroines of Service
Richards—High Tide
Sienkiewicz—Quo Vadis
Slattery—Just Over the Hill
Van Dyke—First Christmas Tree; The Lost Word; The Lump of Clay; The Other Wise Man
Wallace—Ben Hur

Also biographies of inspiring lives, such as Florence Nightingale, Wilfred Grenfell, David Livingstone, et al.

* * * *

SUGGESTED PICTURES FOR WALLS OF HOME AND CHILDREN'S ROOMS

CHILDREN UNDER 6

Holy Night—Muller
The Gleaner—Millet

Christ Blessing Little Children—Plockhorst
Madonna and Child

CHILDREN UNDER 12

Boy Christ—Hoffman
Christ in the Temple—Hoffman
Rich Young Ruler—Hoffman
Sistine Madonna—Raphael
The Sower—Millet

Sample colored picture cards illustrating Bible stories to be used with children of different age in telling these stories at home can be seen at the Church Library.

Note: Those in charge of Church library will be glad to give parents addresses of firms which publish a full line of beautiful reproductions of famous paintings.

* * * *

SUGGESTED GRACES FOR THE TABLE

FOR ALL TO REPEAT

Bless the Lord O my soul and forget not all
His benefits.

FOR A LITTLE CHILD TO REPEAT

God bless our food,
And make us good,
For Jesus' sake. Amen.

FOR BIRTHDAY OCCASIONS

Our Father we thank Thee
That all the year through
Thy goodness has blessed him
With gifts ever new.
We thank Thee for the blessings
Sent down from the sky
Thy care was about him
When dangers were nigh.
Our Father we pray Thee
Be Thou ever near
And Oh do Thou give him
A happy new year.
For Jesus' Sake. Amen.

Note: The pronoun can be changed from "him" to "her" as the case may be.

* * * *

SUGGESTED MEMORY PASSAGES

FOR CHILDREN 4 TO 8

Luke 2: 8–14
Matthew 6: 9–16
Matthew 19: 14
Matthew 15: 4

FOR CHILDREN 9 TO 12

Memory verses from A to Z as previously used in the Church. A copy can be secured at the Church School Office.

Psa. 23. Psa. 46. Psa. 95: 1–7. Micah 6: 6–8.

John 3:14–17. Matt. 5:3–12. Isa. 53. Isa. 55:1–11. Jas. 1:22–27. I Cor. 13. II Peter 1:5–11. Gal. 5:22–23.

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SUGGESTED FOR EVENING LULLABY HYMNS FOR MOTHERS OF LITTLE CHILDREN

"Saviour Like A Shepherd Lead Us"
"Gentle Jesus Meek and Mild"
"Jesus Tender Shepherd Hear Me"
"I Think When I Read That Sweet Story of Old"

* * * *

SUGGESTED FOR CHILD'S EVENING PRAYER

1. Jesus take this heart of mine,
Make it pure, and only Thine
I Thy little child would be,
Help me, Lord, to live for Thee. Amen.

2. Help us to do the things we should,
To be to others kind and good;
In all we do in work or play
To grow more loving every day. Amen.

3. Now I lay me down to sleep,
And pray the Lord my soul to keep,

And in the morning all day long,
To keep me good and make me strong. Amen.

* * * *

SUGGESTED BOOKS

BOOKS FOR FATHER AND SON

Father and His Boy—Galloway
Education in Religion and Morals—Coe
The Boy Problem—Forbush

FOR BOYS

Marks of a Man—Speer
Americanization of Edward Bok
Making of an American—Riis
Boy's Life of Roosevelt—Hagedorn
What the Church Means to Me—Grenfel

MOTHERS AND DAUGHTERS

Girlhood and Character—Mary E. Moxey
The Mother Teacher of Religion—Anna Freelove Betts
How One Real Mother Lives With Her Children—Mrs. B. G. M.
What to Say—Heller

THE HOME

The Home God Meant—Luccock
Christian Education in the Family

Religious Education in the Home—Cope
The Fine Art of Living Together—Beaven
Table Talk in the Home
Sunday in the Home
Picture Hour in the Home
How to Conduct Family Worship—Robinson
PAMPHLETS

PARENTS

The Challenge of Youth—Stearns
Youth's Outlook on Life—Betts

Sunday in the Home
Roots of Disposition and Charity
Parenthood and Heredity—Betts
Youth and World Problems—Eddy
The Nervous Child—Johnson
Story Telling in the Home—Forbush
Truth-telling and the Problems of Children's Lies
The Problems of Fighting
Government of Children Between 6 and 12
A Year of Good Sundays
Religious Nurture During First 3 Years
Problems of Temper
Government of Young Children
Punishment of Children
Religious Nurture of a Little Child
PAMPHLETS

* * * *

OTHER WAYS OF APPROACH

In addition to this work which is carried on through the Commission we have attempted to attain this same result through other means as well. From time to time we have meetings of parents of the children with teachers and Church School workers associated with the children. They are invited for a given evening. The objective is partly social to stimulate acquaintance, but a definite attempt is made during the evening to clearly outline to the parents what we are trying to do for their children, why we are attempting it and how they can help in attaining that result. We lay before them the problems of grading and placing their children in different classes; the complex problems of discipline in a school where the teachers are not paid and the pupils' attendance is voluntary, and other questions that are inherent in dealing with a volunteer staff. All these are placed before the parents with the usual result that we have obtained a greatly increased cooperation. At such times, of course, we place before them the ideals of the Christian Home League.

Another opportunity which we have attempted to utilize comes in both the Fathers' and Sons' and Mothers' and Daughters' banquets. These occasions afford most remarkable opportunities for emphasizing the obligation and privilege of parenthood as related to home instruction in religion.

As pastor I have always preached at least two or three sermons during each year that would look toward the developing of a sense of responsibility on the part of parents. One sermon in my Fireside

Sermon series in the evening is usually devoted to this subject.

Another line of opportunity which we have followed has been in the forming of parents' classes. We have two classes for married people, one for newlyweds called the Fireside Class and another for those who have been longer married, called the Married People's Class. These classes give an opportunity for making direct appeal to homes that are being formed and to the parents of children for intelligent building of home life in the light of their responsibility for the things of the soul.

DEDICATION OF LITTLE CHILDREN

Still another step taken in this direction comes through our service of dedication for little children and consecration of parents. In the Baptist Church the form of infant baptism is not used but we recognize as frankly as do others the values of child dedication and parental consecration. To that end, four times a year we have a public service to which parents may come for a service in which they dedicate the little children to God and assume vows obligating themselves to the rearing of the child in the Christian faith. This service is carried out as follows:

When the time comes for the service we announce the hymn "I Think When I Read That Sweet Story of Old" and the minister requests that during the singing of the first two stanzas the parents, who have previously gathered with their little folks in a room adjoining, shall come down the aisle toward the front of the auditorium, bringing the babes and standing together before the minister. At the conclusion of the singing of the two stanzas the pastor makes a very brief statement as to the purpose and meaning of the occasion, then he asks the parents who have come forward to answer in unison, the following:

COVENANT

Question: "Do you now present this child before God, in solemn dedication?"

Answer: "We do."

Question: "Do you desire that this life may be given to the service of God, whatever that may cost?"

Answer: "We do."

Question: "Do you consecrate yourselves as parents to rearing this child in the nurture and admonition of the Lord?"

Answer: "We do."

Question: "Do you engage to instruct this child in the Bible; in the devotion of prayer, and in traits of Christlike character?"

Answer: "We do."

Question: "Do you engage to try to the best of your ability so to shape the home life of this child, both by family devotions and by your personal precept and example that it will most naturally come to an open confession of Christ by baptism, at a proper age, and thus into the fellowship and service of the Church of Jesus Christ?"

Answer: "We do."

CHARGE TO PARENTS

Since you have thus expressed your desire before God and this people, to thus dedicate your child to God, and yourselves to the task of rearing it for God, I charge you most solemnly to address yourselves to this purpose, and to this end may the blessing of God rest upon you.

After the parents have responded and the charge has been given by the Pastor, then comes the prayer of dedication and at its conclusion the final verses of the hymn are sung. During the singing of these verses the parents are free either to take seats in the auditorium or to take the little ones to the nursery. Each couple bringing a babe for dedication is presented with a certificate to that effect, signed by the ministers of the church. The name then becomes a permanent part of our records and from time to time we follow this up to see that the child, as it grows, is in the Church School and that the parents are reminded of the vows they took.

This emphasis upon religion in the home is but part of our general policy to make the church the center and inspiration for the religious education that is going on throughout the entire parish. We have it as our ideal that far more of the work of spiritual development shall be carried on in the homes than we can do in the church. By inspiring parents we feel we are doubling and trebling any efficiency which we may have inside our building.

CHAPTER VI

MIDWEEK EDUCATION

THE Great Commission outlined the task left us by the Master as consisting of "preaching the Gospel to every creature" and "teaching them to observe" the commandments of Christ. We are to *preach* and to *teach.* Therefore, in part, a church organization should be an educational institution. It is created not simply to win people to Jesus Christ but to culture them in intelligent Christian living. It must not simply furnish them inspiration to do the right but knowledge of what is right, or it must at least help them to appreciate the bases upon which a decision can be made as to what is right or wrong. Its adherents should know the principles and teachings of Jesus and the experiences of man with God that Bible history has made clear in the past. They need also the ballast that comes from a broad outlook upon the history of the church, the background of the Bible as well as the Bible itself, and to know what the Christian religion is doing at the present time upon the mission field and elsewhere. They need, further, to realize how the principles of Jesus can be applied to-day to living conditions.

The opportunity to give this instruction to them comes in part to the minister in the pulpit. In part it comes to the teacher in the Church School. But as in our modern educational life we have developed extension courses where reading under direction forms the larger part of the instruction, and as we have developed night school courses for those who are employed in the daytime, so the church can make use of many differing ways in carrying on its educational work.

ELECTIVES FOR CHURCH PEOPLE

Naturally much of the Church School curriculum on Sunday is required work planned for definite, organized groups. There is need for another set of classes where people may be offered courses which will be elective and the groupings be created by the desires of those who are interested in any given subject. Midweek education offers many of these advantages to the members of the adult and young people's departments of the Church School.

We do not here enlarge upon the instruction which is given by the church to its children in what we usually call "Week Day Religious Education." While we are deeply interested in this and have had it for our children for a number of years, the technique of its inauguration and continuance has been so widely treated by others that we will not attempt here to enter that field.

We are in this chapter especially interested in the educational work that can be done through the midweek Church Night, through evening clubs, through women's circles and through reading courses put out through the church.

WE START A CHURCH NIGHT

About fourteen years ago, during the early days of my pastorate in the Lake Avenue Church, we were perplexed with the problem of the midweek service and, as was our custom, a Commission was appointed to make careful inquiry into what was being done elsewhere; to survey the elements of the problem as we faced it, and suggest such solution as would be the result of careful study. This Commission, at the conclusion of its work recommended what we then called "The Wednesday Night Club." The recommendations were based in part upon certain preliminary experiences we had had in the past; in part they were adaptations of some experiments being carried on in a Buffalo church; in part they were innovations that were suggested as purely experimental by our Commission.

A SURVEY ON THIS SUBJECT

This Commission found first that our midweek service was ordinarily attended by approximately seventy-five to one hundred people. That, of course, was entirely unworthy of a church our size. It found, in the second place, that our people were scattered so widely over the city that by the time they went from their work to their homes there was a strong tendency for them not to come out again for the seven-thirty meeting. It found also that when people made an effort to come it took their whole evening and that more of the evening was spent in travel, by most of them, than in the meeting. In the fourth place, the Commission found that with the multiplicity of activities in the church many of our people were called upon for a good many evenings during the month when they were expected to come to the church gatherings. In the fifth place, the Commission felt that Wednesday evening offered an opportunity for education which was not being utilized.

The burden of its recommendation was to the effect that we should inaugurate a combination program on Wednesday evening that would offer to the people social, educational and inspirational features. The program was to begin with an acquaintance hour at five-thirty when the people could come from their work to the church. At that time hosts who had been appointed would be in the church parlors. A place would be provided where the men could read their evening newspapers. Another room would be arranged where those who chose could mingle for fellowship purposes. At this hour also committee meetings of women, and others who could be free at that hour, were to be called. Six-twenty was to be the supper hour. During supper various hosts and hostesses were scattered among the people to see that the time was utilized not simply by our members for fellowship with each other, but that strangers as well might become acquainted with us. During this time the ministers, and others of the church staff, could mingle with the people introducing any who were strangers and helping those who were unacquainted to feel at home.

SOCIAL, INFORMATION AND INSPIRATIONAL PERIODS

The whole idea of the five-thirty to seven o'clock period was to be fellowship and acquaintance. The Commission suggested various "get acquainted" methods to be introduced at this time. In fact, almost any method of fellowship that enabled people to know each other's names and made them feel easy in each other's presence was to be used. At the close of the supper a few moments of mass singing was suggested while people who had brought guests were to be asked to introduce them to the company. At seven o'clock we were to pass from the social to the instructional period with an intermission of five minutes for gathering in classes.

The Wednesday Night program, as recommended, involved two terms each year. The first term was to begin approximately on the first of October and close the second Wednesday night previous to Christmas. The second term was to start the second Wednesday night after New Year's and close the Wednesday night before Easter. The courses offered were for these periods of ten to twelve weeks each and during the first term they were to deal with some phase of Bible study, teacher training and such subjects. The second term was to offer courses for the study of missions and social service.

During this second period, from seven to eight, we planned that special committee meetings, Board meetings and other small group gatherings could also be held.

The third period was to begin at eight o'clock and was to continue the usual prayer meeting and devotional hour. A slight intermission with time for people to move from their classes into the prayer meeting room was allowed. Prayer meeting was to be dismissed at nine o'clock. This hour was felt to be early enough so that if necessary committee meetings could still be held at the close of the service, or visiting could be carried on by those who desired to do so.

This general plan we have used for approximately fourteen years. Something akin to it is now so widely used in churches that it is unnecessary for me here to go into extensive detail, but it is perhaps of value to point out some of the impressions which have come to us after these years of experience.

AFTER FOURTEEN YEARS' USE

We are as much in favor of the plan now as when it was inaugurated. It is a great saver of time, avoiding the necessity for people to give many nights for different types of meetings. It has given us from two to three times the number of people that we previously had at our prayer meetings and has given us other values as by-products. It has provided an additional hour for elective courses in our religious educational department. It has proven attractive to youth and through all the years we have had quite a large proportion of young people who were present, not only at the social hour, but for the entire evening. It has greatly added to fellowship and acquaintance among the people and the supper hour has undoubtedly formed one of the great opportunities for making new people feel at home in our congregation.

Some have felt that it introduced into the devotional hour elements that detracted from its genuine religious atmosphere. We do not say that this could not be true. We only contend that after watching the plan for fourteen years, this does not need to be true any more than it needed to be true of the old-fashioned prayer meeting that it had less of religion in it than was desirable.

It probably is a fact that a good many people who do attend our prayer meetings have not been brought there first of all by their craving for devotional expression and they may lower the average of spiritual hunger represented. But we feel that whatever is lost by diluting the feeling of spiritual hunger in the group that attends, is offset by the opportunity for service that is offered to the spiritually mature who have come. It has given them a field for work as well as a place for conference.

PUTTING A HALO AROUND SERVICE

Many who have tried the plan have been puzzled about the supper. They have felt that it needed to be so expensive a matter as to be a burden to people. Each church will have to take into account its own resources in this connection. It is possible to get a caterer and put the supper upon an expensive basis. On the other hand, we have felt that it offered a great opportunity for the utilization of volunteer service.

The problem of maintaining volunteer work in the church to-day is not an easy one and the tendency to expect pay for every bit of work that is done is a tendency that is invading the church as well as other sections of life, until "pay for choir work, pay for teaching in the Church School, pay for service in the kitchen, and pay for everything!" is in the air. I do not ignore the problem nor do I deny the sometimes superior service that can be gained.

On the other hand, I do believe that the pursuit of this policy to its logical conclusion will kill one of the finest things in our Christian churches; namely, the opportunity of each person to utilize his special gift in a spirit of willing service for the Master. I have no question that humble service rendered in the Christian church by people who are entirely able to pay for the same type of work in their own homes, has been a means of grace and a source of Christian development of almost untold value.

Not every church would be as fortunate as we have been in having a small group of men and women willing to carry the burden of this work. With us, they have not only made the plans but have done the buying and carried much of the load of actual service. They select and ask their helpers from week to week but they are the central responsible body. We do not mean that this Committee has been identical through fourteen years, but while its personnel has changed, the task, motive and esprit de corps of the group has continued and the beauty of its service has drawn to it others of like spirit who have dedicated their gifts to its purpose. Our supper has been served at a maximum price of not over forty cents, of late years it has been thirty-five and we charge less for children.

In addition to the central committee, usually five, which has had charge of the supper we have had from twenty to twenty-five people who have acted as assistants in the kitchen and dining room. A committee of two or three has had charge of the dining room. It prepares the tables in the afternoon, supervises those who serve at night and collects the money. We sell tickets before supper but people who fail to secure them pay at the tables. We have no way of being sure how many will come to the supper and simply depend upon the law of averages.

We have usually served the volunteer workers free. We have paid a number of women who have washed the dishes and cleaned up after the supper. Ordinarily we have served from two hundred to three hundred and fifty each week and, except in very unforeseen cases, have closed the season with expenses paid so far as the supper is concerned.

THEY GLORIFY THE VOLUNTEER

We do feel that while the burden this service has placed upon those who have willingly assumed it during the years has been a heavy one, the ministry which they have rendered has been an equally large one. In fact it has been the great fountain source of strength for the volunteer spirit in our church life. It has set a high standard for volunteer work and acts as a challenge to all others serving in any capacity. We do not believe we could really hire anyone to do what we are having done as a loving volunteer service for the Master because we doubt whether a paid person could secure such widespread and happy coöperation on the part of other differing groups in our church. The fact that the Committee gives its strength so lavishly and for service, puts a halo about its request for assistance that we feel might be absent if it were felt they were paid for their work. Not every church may be so fortunate in this regard as are we, and we may not always be as we are now, but we are recording here our experiences and record this in the hope that it may stimulate such service elsewhere.

FELLOWSHIP AS A FINE ART

The fellowship hour, before supper, at supper and at its close, offers opportunity for almost every type of ingenious device for acquaintance and good feeling that the inventive powers of those connected with it have within them. Frequently we ask our members who have guests with them to rise and introduce their friends. A favorite announcement at the beginning of supper is to the effect that at the close anyone in the room may be called upon to rise and introduce by name at least seven or eight people sitting near by. This, naturally, has the effect of making every person use the period during supper to familiarize himself with the names and faces of those near. It is remarkable how seldom anyone is unable to easily and happily respond to this request.

The supper hour offers to the ministers also a fine opportunity to move among the tables, meet the guests of the evening who are present and establish those personal contacts with the more retiring members of the congregation who do not usually remain after the service, or who do not so easily bring themselves into public attention.

THE YOUNG PEOPLE HELP

Large use is made of our young people during this period. We have secured them for various surprise "stunts" which would interest them through the presentation and interest and attract others when they were presented. For instance, on the first night of one of the terms two boys about thirteen came into the room during supper. They were dressed as the children of Italian laborers and looked frightened. Shortly afterward a policeman came in and attempted to arrest them on the ground of certain disorderly conduct of which they had been guilty. As far as the audience knew it was a bona fide threatened arrest. The boys began to defend themselves on the ground that there was no opportunity in their section of the city for a boy to have a good time legitimately. There were no playgrounds nor anyone who was interested in doing anything except exploit them. They told of saloons and low dives that abounded. They told of innumerable attempts made to get them to go wrong but they said no church people were working in their neighborhood, no Americans were expressing interest in their moral or family conditions.

In the midst of the scene other young people rose to testify that they knew that these things were so and admitted that they felt that before the policeman went through with the arrest they wanted to introduce one of their number. This speaker called the attention of the church to the fact that the whole affair had been staged—so far as the people present were concerned, but the facts back of it were not staged and he called upon the church people to attend a study class on local conditions among foreign-speaking people that was being inaugurated and suggested that after the class had formulated its findings it appoint a Commission to suggest what the church could do to remedy these conditions. Needless to say the course was advertised and well attended and out of it grew some very real, intelligent social service.

Competitive singing between tables, or a request for all living in a certain part of town to rise to see if they are all acquainted with each other, a special solo, or any other attractive and useful feature can be introduced here if it is short, interesting and accomplishes the end sought for.

COURSES TO SUIT VARIED NEEDS

During the period of study the courses to be offered will naturally take color from the needs to be met and the desires of the educational leaders of the church. These should be considered in the light of instruction given elsewhere by the church. In fact the entire educational program of the institution should be considered at one time.

Our conclusion after numbers of years of experimentation is that while in any given congregation there will be some people who will be ready to take a definite course which will involve a certain amount of reading and study that number is limited. Courses should be offered of this type but there should also be at least one course offered, popular in nature, into which people can go if it is only for one evening. We have usually, therefore, had one "drop in" course.

During the term when we have conducted our School of Missions we have included such subjects as international peace, race relations, and all the other allied topics which fall in that area. Very often the "drop in" class has been conducted as a forum. Usually at least one course is led by a missionary. We find it very easy to secure both moving and still pictures to be used as illustrations by our speakers in their addresses. Almost always some one group which was studying some particular local situation worked with the idea of relating the church to that special area of need.

We have made use of as many outstanding speakers as we could secure for our Church Night work. Professors in the University and Seminary and others who were available have been drawn upon extensively. The book "The Unknown Bible" written by Professor C. H. Moehlman of the Rochester Theological Seminary was first given as a course of lectures at our Wednesday night study hour.

TIME FOR TEACHER TRAINING

This hour also offers a part solution for the teacher training problem. For instance, with the opening of the fall term after this chapter is written, we are starting a twelve weeks' teacher training course. There are being recruited, by careful selection, the young people of college age who could, and should, prepare for teaching work and we will offer to them as a class four lectures on the psychology of teaching by one who is a lecturer upon that subject in our city schools and in our University summer school, four lectures on handling a class and teaching a lesson by another teacher from the city schools who is an adept in this line, and four lectures by my associate on the content of teaching in a Church School. Each teacher is chosen because of Christian character and ability in the line to be presented.

The class is part of a continuous plan. We expect the same people, or others of like ability, to give another group of lectures in the second term of this next season, and so on from year to year. The course is to work on a cycle basis and the lectures are to begin again at the beginning in two years, when the group which starts in this fall will have finished this special part of its work.

I do not outline this as our only type or place of teacher training, or as an example of an adequate course for this purpose, but simply as an illustration of how the second period of the Wednesday night program can be utilized for Church School training purposes.

We do not attempt to have children come to our Wednesday night program. However, there are many parents who could not come unless their children accompanied them so we provide a class for the younger ones. It is run with a definite educational objective. It provides for children fourteen years of age and under. They are handled in two separate groups.

The devotional hour which closes the evening comes from eight to nine o'clock. This is usually reserved for what might be called the purely devotional type of meeting. We have not attempted to introduce here many innovations. We look upon it as the central, inspirational and devotional hour of the week and emphasize, as is usually done, the song service of well loved hymns, the repeating of favorite passages of Scripture, the service of testimony and prayer.

This program is varied, of course, from time to time by special speakers and we have had some very profitable hours when the young women of our Church School have dramatized for us Bible scenes and stories and incidents in the lives of famous missionaries. The use of this hour in our church, however, does not vary sufficiently from what is in ordinary use to warrant extensive treatment here.

Wednesday night we emphasize as strongly as we do Sunday. Our calendar and our literature carry the slogan "Wednesday Night Belongs to the Church." We ask our people to keep it free and consider that evening as a "previous engagement" with their church friends. There has grown up quite a definite conscience in this regard. Our attendance on Wednesday night is three to four times what it was before we adopted the "Church Night" method and this has been maintained as an average through all the years of its use.

OTHER MIDWEEK EDUCATIONAL FEATURES

Not only have we made use of Wednesday night but our Girls' Club, which regularly uses Monday night also includes a course by a competent instructor. Our Young Men's Club which has sometimes met Thursday evenings and sometimes Friday evenings includes also an extension course, often in the nature of a discussion group.

The women's work is set up with one general organization in charge of all the work and is subdivided into various circles. Each circle is composed of those who have voluntarily affiliated with that special group. These circles carry what might be called extension education through the usual reading courses. We have attempted to carry this same extension idea out among the men, but as yet we have had but indifferent success. We believe the idea is capable of use and expect that yet we will hit upon the right note to be struck and the right personnel to strike it. Our women succeed in getting hundreds to coöperate in reading a large number of books and a great quantity of literature along the various lines of their reading courses.

This idea is worked with us still further through our Commission on reading for parents which circulates literature among the parents of children of our Church School. This literature deals largely with the problem of religious training in the home.

In addition to this we have frequently had a schedule of Bible reading or devotional reading outlined for our people which could be carried on in each home simultaneously. At times we have advocated the simultaneous reading by the whole congregation of such books as Fosdick's "Meaning of Prayer," "Meaning of Service," "Meaning of Faith," etc. Frequently the sermons and topics of the prayer meeting through a certain season have been commentaries or expositions upon the Scripture that was being read in the daily Bible readings.

We have gone so far as to suggest the names of good books, even good novels and other different types of literature which we felt could wisely be read by our people to develop an intelligent understanding of the best in modern life.

We conceive it to be our privilege and obligation as a church to carry the education of all our people along spiritual lines as far as possible and to that end we utilize every known method.

CHAPTER VII

FIRESIDE SERMONS

WHILE the author has dealt at length with this feature of the work of the church in a book entitled "The Fine Art of Living Together" it is in place here to include enough to show the relationship of this endeavor to the general program of the church.

As we have pointed out in a previous chapter, one of the largest opportunities which the church faces is the opportunity to stimulate religious thinking, action and teaching in the homes of the congregation. Religion must find its largest expression within home life and if it cannot demonstrate its workability inside the home it is fairly impotent. Thousands of people, however, fail to make the application of religious principles to home life because they have not realized how usable nor how necessary these are in such practical affairs.

HOMES NEED RELIGION

Again as we look out upon the home life of today and listen to the conflicting advice being given to men and women in homes, we realize how essential it is that, at the time they can best use them, Christian ideals be contributed to those who are making homes. The solution for difficulties within the home life is in prevention rather than cure; it is in giving adequate preliminary instruction rather than in making stricter laws preventing divorce. To this end each year we have had a series of "Fireside Sermons" which have dealt with the general subject of religion and the home.

These sermons have been given on Sunday evenings, in popular form, and while dealing with the general field above referred to, have centered around specific topics worded as attractively as possible. Some of the sermons each year have dealt with subjects particularly interesting to young people before marriage. These have included such topics as the relationship between friendship and love, what love is, how to know the right one, courtship and the ideals that should govern it, the sanctity and meaning of the wedding contract and the relationship of Jesus' teachings to the whole love side of life. A certain number of these sermons each year have also dealt with problems that rise in the making of a new home; the relationship of the two to each other, to their parents, their friends and the church. They have pointed out the spirit in which to deal with misunderstandings, the principles which can govern in financial matters, the coming of the first child, the relation of parents to children and a thousand other everyday experiences out of which grow many of the real questions of the home.

A SERVICE TO THE COMMUNITY

This series has been given, in the first place, because we felt it met a need. It has continued because the sustained interest of the people each year has evidenced the fact that in any community there is always a company of young people growing up to whom the thoughtful discussion of these questions in the light of the teachings of Jesus is always pertinent.

The series has been an integral part of our effort as a church to minister to the homes of our congregation and community. It has been an attempt to instruct young men and women in the use of the religion of Jesus to prevent the things that can weaken home life. It has further attempted to show them how to keep their children in line with the best religious helps that can be found.

It is needless to say that any minister who is attempting to carry out the plan would need to keep abreast of the best that literature has to offer in this field. In the book referred to I have outlined a suggestive, though limited, bibliography, also topics that are illustrative of the themes chosen. Here it is sufficient to say that after using such an annual series we feel it is so valuable that though at times we have felt it should be discontinued we have always found the demand for it so strong that we have done this regularly for fifteen years, and as nearly as we can see, expect to continue with it.

WE MEET THE HOME MAKERS

It is usually given in the fall, the latter part of October or November. One determining reason for this has been that we almost universally become acquainted with many young couples who have recently established homes who are without church affiliations and by becoming acquainted with them in the fall it gives us all winter as time for an opportunity to culture their acquaintance and win them if possible to a decision for the Master and the church.

We have inaugurated two classes for married people and into one or the other of them these young people are invited. There they can find the fellowship together which they normally crave.

To aid these classes and other young people's organizations to get acquainted with the young people who come to these evening services, we have often conducted a social hour and pastor's question box period in our social hall after the evening Fireside Sermons. To this young people are invited to remain. Members of our classes, Christian Endeavor and other young people's organizations are present. There is a short period of fellowship when they can visit with each other. Each person who comes into the room is tagged with name and address. This makes acquaintance easy and it is not at all difficult for our young folks to extend an invitation to those who are strangers to unite with the classes or other organizations.

The pastor's question box is carried on very informally. After the young people gather around him in front of the fireplace slips of paper are passed out to each one. Anyone who has a question is asked to write it out while one or two songs are being sung. The questions almost invariably bear upon some problem touched upon in the sermon. Then young people who are assisting the pastor are asked to mingle with the company which is standing and the questions that have been written can be passed to them and in turn handed to the pastor. Names are not usually attached. The pastor opens the questions at random and answers them as best he can. Very seldom has anyone taken advantage of this to ask foolish questions. Often questions indicate very serious problems in the minds of the young people. At the close of this question box refreshments are usually served and the group dismissed with a benediction.

Each person is asked to leave the tag with name and address on it when leaving the room. These name cards are passed through the hands of the secretary in charge and become the basis for further written invitations and follow up on the part of various representatives of our different organizations.

WE ARE INTERESTED IN THE FAMILY

There is another by-product which comes from the steady treatment of this subject, namely, that it makes young people conscious that the minister is not only interested in helping them start their home but is interested also in helping them solve the problems that come to it from time to time. It makes it easy for them to discuss with him little questions that rise which, if ignored, might more easily lead to permanent trouble. It gives the minister a natural background for pressing the matter of religion upon the attention of the young people who come to him to be married and I have felt this has made many a conference in preparation for a wedding a time of real spiritual opportunity.

One who studied our church life and attempted to analyze its main objects spoke of us as a church that put the family at the center. We have no objection to that designation and are willing to admit that it is a fairly accurate one. Into such an attempt our Fireside Sermons have fitted as a real contribution.

PART TWO

GENERAL CLINICAL EXPERIMENTS IN CHURCH ADMINISTRATION

CHAPTER VIII

DEVELOPING LEADERSHIP

EVERY cause is but the lengthened shadow of a central personality. This paraphrase of a well known remark is exceedingly true in the work of the church. While, in a real sense, it is a divine institution, still it functions through human beings and each local unit succeeds in direct proportion to the ability of the people who lead it. Our discussion here is not primarily concerned with the training or development of the pastoral leadership prior to the time the minister comes to be in charge of the church, but it does concern itself with his development of others as workers and leaders within his organization. His ability to accomplish this is one of the most serious tests that can be put to him as leader. There are two groups, or types, of leadership that he should attempt to develop.

OFFICIAL LEADERSHIP

The first group is the company of officers elected by the church for its guidance. If the right ones are elected or selected the church responds with decided advances. But everyone realizes how possible it is, if the wrong people are elected, for them to block almost every enterprise that looks to aggressive work in the church. There are few churches which have not had to struggle with the problem of officials who have proven their inability to coöperate, or their negative attitude toward worthy enterprises. We have not been much troubled with this problem and attribute it largely to certain rules which we have followed. We record them here for such values as they may have.

ROTATION IN OFFICE

First we have adopted the rotary principle in the election of our officers. The essence of this idea is that officials should be elected for a given term of years and not be eligible for reëlection to that same office until after the expiration of a certain period of time. With us that period is a year. We have now applied this principle to practically every church office. It began with the Trustees but its value was so obvious that it spread until it has become the custom throughout most of the church organizations.

The reasons for this are as follows: First, we do not want the church to feel that it is in control of a clique, nor on the other hand, do we want any clique in the church to feel that it is in control of the church.

Second, there should be some perfectly natural way of putting new material on a Board without seeming to throw others out and, third, the church should have, if need be, a regular time when any one who has not magnified his office will drop out without seeming to be put out. The rotary method enables a church to sort out from any group that has been elected those who have been particularly useful. If their usefulness is of such a nature that the church wants them again in that office they can be elected at the expiration of a year. On the other hand, if the contribution made is not so outstanding as to make it desirable to reëlect, the failure to reelect is not so obvious as to cause hard feelings. One can easily see that if the term of office of three men expires and two are immediately reëlected while one is left out, the one discriminated against has reason to feel that he was singled out for decapitation. If, however, the three men who go out of office in a given year all stay out the fact that they all went out of office together has disappeared from the minds of almost all the members of the congregation before the year has elapsed. If one or two out of the three are then reëlected to the office there is no obvious public discrimination.

In the fourth place the rotary plan enables us to make use of a larger number of people on the official Boards. Further, membership on the Boards, even though it lasts only one period of three years, is a great educational process for the people who are on them. It enlarges their vision, creates a new sense of responsibility and they seldom fall back into the place where they were when they were elected. The rotary method makes these values much more easy to obtain than the other system.

In our church life we have rather tended to enlarge the elected group of leaders until now, at our annual election, the franchise of the people expresses itself in selecting its Trustees, Deacons, Deaconesses, Board of Morning and Evening Ushers, and the Church School Superintendent.

SELECTING A SLATE

Our process of selecting nominees is as follows: A slate for the annual election of officers is prepared by the Nominating Committee. This Committee is composed of the retiring officers of all Boards, together with four who must be outside the membership of any Board and elected at large from the church. The pastors meet with the Nominating Committee and it elects its own officers. Its sessions are considered "Executive Sessions." Prior to the time of its first meeting announcement has been made upon the church calendar of the number of offices to be filled, of the names of the Nominating Committee and people are asked to hand to members of that committee, or pass into the church office names of those whom they want considered for any office.

Our usual custom at the first meeting of the Nominating Committee is to take up each Board in succession. Every member in the room is asked to suggest the name of any candidate whom he wants considered. This entire list is usually placed upon a blackboard. Qualifications of the different ones are then mentioned. Each member of the committee is handed a slip of paper and asked to indicate thereon his selection of names from those on the blackboard, listing them in the order of his preference. Two names are selected for each vacancy. In other words, if there are three vacancies to be filled in the Board of Trustees he is asked to name six. After this temporary ballot has been prepared tellers are appointed and a count made. We operate under the usual rule that those receiving the highest number of votes cast shall be the nominees unless for good and sufficient reason any one of them is not, or should not be, a candidate for the position. We retain the list, however, of all voted for with a record of number of votes cast. Each Board is acted upon in the same fashion. At the conclusion of the work of the Nominating Committee the results are referred to an Executive Committee which has given to it authority to consult with nominees if desired, and in case of a vacancy to substitute the name of the next highest man in the list which has been made as the result of the preliminary ballot by the committee. This ballot in its final form then goes to the church. Both the Nominating Committee in its work, and the church at the time of election are asked to bear in mind the wisdom of striking a balance between two values. The first is the value of reëlection to office of some men who have been in the office before so that their experience and wisdom can be conserved. The other is the value of electing new men to office for the purpose of utilizing their personal ability, allowing them the opportunity to know and serve the church, and gaining the growth they will achieve through their service.

INSTALLATION OF OFFICERS

After the officers are elected at the annual meeting we have had a public installation service when they were inducted into office. This is held in connection with the Communion Service. The address of the morning centers around the opportunities and obligations of leadership in the Church of Jesus Christ. The newly elected officials present themselves before the minister at the front of the church where the charge is delivered to them and an installation prayer given. This has the advantage of enabling the minister to point out something of the duties of the officers and the opportunities and privileges of service while it makes both the newly elected leaders and the church conscious of their opportunities and obligations.

At the first regular meeting of the Boards after new officials have taken their places we have frequently had a certain amount of instruction given either by the pastor or some leading member of a Board pointing out the rules governing the Boards and the particular function which each Board is supposed to fulfil.

We have also frequently secured booklets or articles bearing upon the work of the Boards and the functions of the different officers in the church, securing their perusal by the newly elected officers. Such articles as appear in "Church Management" or other church magazines that bear upon official duties are clipped and passed around. We purchase and have in our church library the new books in this field and get them read as widely as possible.

AN OFFICERS' CONFERENCE

A still more extensive effort to educate these leaders comes through our officers' retreat which we hold in the Fall. At this time all the officers of the church, the heads of departments and heads of different organizations are asked to give an entire day for conference. The object of this gathering is twofold; first, we attempt to gather from the various leaders any constructive suggestions that they may have for the strengthening of our work, and second, to bring before the entire leadership of the church recommendations as to the program for the new year.

In carrying out the first purpose we are anxious to give an outlet for any really constructive criticism or suggestions that people may have along any line of work that we are carrying on. To secure this in the most untrammeled fashion it has been our custom to send out ahead of the conference date a questionnaire to the people who are asked to be present. This questionnaire includes leading questions so phrased as to promote a careful consideration of the different departments of our church life. We ask people frankly to express any feeling they may have either of criticism or commendation; to include any suggestions as to the betterment of the work and to tell whether they have seen it done more efficiently or in a different way elsewhere. The frankest expression is courted. The writer can either sign his name or not at his option. These suggestions when received are carefully grouped under the various headings by the staff. We have received most valuable ideas through these questionnaires. Seldom do we receive a criticism that is purely destructive but we have had many a suggestion that has helped us to strengthen some weak part of our work.

On the day of the conference we have preliminary group gatherings of those interested in at least the four following departments; religious education, men's work, women's work and young people's work. To these smaller groups the criticisms and suggestions gleaned from the questionnaires are first brought. Ideas that are valuable are preserved and plans made to strengthen the weak places. The second objective of the conference begins to be achieved also through these preliminary gatherings for it is here that the member of the staff working in that given department first presents to his volunteer helpers the plans and policies which he has to suggest for the new year. These suggestions are the result of his thought after conference with the staff of the church. The worker's suggestions form the basis of discussion and if they meet with the endorsement of the group, they are recommended later at the meeting of all the leaders. The recommendations of a staff member, however, are frequently greatly changed as a result of these group gatherings.

At a given hour the smaller groups close their work and bring their findings to the whole company.

The suggestions bearing upon the work of the entire church, that have come from the questionnaires are brought up in this larger meeting and their usability passed upon. Here also recommendations are formulated which go, in some cases, to the church for action, or to different Boards or department heads. Changes of policy on the part of the church frequently grows out of these conferences.

NON-OFFICIAL LEADERSHIP

The other, and more extensive problem, for both the church and the pastor, has to do with the developing and training of non-official leadership. If the church has a definite method and is aggressive along this line it is surprising how much latent ability can be unearthed. It would be a good thing if each pastor or each church office could keep a list of people in the congregation who have shown some unusual leadership ability. Young people, for instance, who have been key people in school or in other groups, people in the community unattached to the church who might be secured and utilized because of their special gifts, teachers and community workers, or any who may be new in the life of the church but who evidently have capability. Such a list can be steadily expanded and will prove a gold mine. From this list of possible workers could then be selected the people to be tried in various capacities. It is unwise to place people in large positions of leadership and influence until their ability and willingness to play teamwork is known. This can only be ascertained by giving opportunity and watching the results. A favorite method with us is to make such a person a member of a committee or commission to study a specific problem in its relation to the church, or some one of its departments. If the person has ideas, imagination or resources it will almost inevitably be demonstrated under these conditions.

It is well when a person has indicated ability along certain lines in a small way to watch for the opportunity to give him a larger field of usefulness. We pursue the policy also of training such people as extensively as we can. Our church sets apart a considerable sum of money each year which goes toward paying part of the expenses of these different ones, to conferences or training schools where they can secure the best that is being offered along those lines. Scores of young people and men and women go from our church each year to summer schools of religious education, missionary conferences, scout leader training camps, denominational conferences, Christian Endeavor training schools and other places where they are able to secure the best ideas and greatest stimulation for their development along specific lines.

PUTTING THE YOUNG PEOPLE AT WORK

We have followed the principle of placing responsibility upon young people at the earliest possible moment. We have a Young People's Commission which is composed of elected representatives from each of the young people's organizations in the church, including those above the Junior High School Department, up to the adult group. To this group of young people are added representatives from each of the three central Boards of the church. These representatives are appointed by the Boards and sit with the young people for conference. The pastor, or associate pastor, is always a member of the Young People's Commission ex-officio. Problems that have to do particularly with the young life of the church are referred to this body for discussion. In consultation with leaders of the religious educational life of the church, it maps out the entire policy of the young people's work for the year. It also adjusts differences between young people's groups, consults in order to avoid overlapping of social affairs and other public engagements in the church life, dovetailing as far as possible the plans within the different organizations so that they will achieve the results desired by the entire church.

Young people who show their capacity in this Commission naturally come into prominence and are frequently considered later as candidates for other Boards of the church when they reach a suitable age.

CHAPTER IX

THE USHER AS THE HOST OF THE CONGREGATION

It is a fine service to the Master that is rendered by ushers in the church. Year in and year out they serve. Their regular presence and kindly ministry give a feeling of "hominess" to those who come, both to regular attendants and strangers as well.

Probably the Psalmist did not have this in mind when he expressed his attitude toward being a "doorkeeper in the House of the Lord" but he might well have chosen this position because of its opportunity to render a real piece of service to both man and God.

MAGNIFYING THE OFFICE

This office should be magnified even more than it is. The larger the office is made and the more capable the men who fill it, the more the whole level of the church worship is raised. The usher, in a peculiar sense, stands for the church. He becomes host to the members of the congregation. The more he feels this and they feel it the greater his helpfulness.

Often, for a stranger, the whole period of worship is made or marred by the spirit and manner in which an usher deals with him. The right amount of friendliness, coupled with dignity, creates a sense of welcome and comradeship. Too great, or too boisterous an expression of good will cheapens and lowers the tone of the whole service rendered.

It is not the simplest thing to get the right men for this task in any church. Nor is it easy to get them to serve when it is clear that they are the right ones. Still further it is not always possible to get even the right ones to enter into the largest possibilities of this position.

We lay no claim to a complete solution, least of all would those who serve in this capacity in our church desire any such claim to be made, but our adventures in seeking an answer may be suggestive to others.

A BOARD OF USHERS

We first of all make the position a dignified one by electing those who are to work in this capacity to membership in a "Board of Morning (or Evening) Ushers." These Boards are coördinate with the other Boards of the church. The members are elected at the annual church meeting, at the same time and place and in the same way as the other officers of the church. They are elected for a term of three years. One third of the Board is elected each year.

Those taking this position are, after election, publicly installed in office at the first Communion service. At this time a general charge is given to them by the pastor, and the importance of the function they are to fulfil is stressed.

Soon after the annual election the members of the Board meet for organization. They elect one who shall serve as head usher and another as his assistant. A secretary is also elected. At this meeting the pastor is called upon to stress the spiritual implications of the service to be rendered and to point out how much the church and ministers depend upon the ushers to create the right atmosphere at the hour of worship. We consider this one of the very important official gatherings of the year.

Our Boards have drawn up for themselves a statement outlining the obligations and duties of those who are ushers and because it indicates the detail into which they go in their instructions to their own members it is included at this point.

LAKE AVENUE BAPTIST CHURCH

Rochester, New York

USHERING AND ITS OBLIGATIONS

First—the Usher

An usher is a responsible person who holds within himself the power to add to or detract from the atmosphere of a church service. He can make, or lose, many friends for the church by his use of, or lack of, tact and judgment. He should always be alert to serve and ready for any emergency which may occur at an unexpected moment. He should present a neat personal appearance. First impressions count for much, and there is no doubt that uniformity in dress adds greatly to the general atmosphere of a church service. For the morning the cutaway frock, or blue serge sack suit is suggested, and for evening, dark sack suits should be worn. Black four-in-hand ties should be used in the morning and dark four-in-hand ties in the evening. Black shoes should also be worn. In extremely warm weather more variety may be permissible, but the morning ushers should agree on some uniform outfit both for winter and for summer and dress as nearly as possible according to that standard.

Second—the Office

The very foundation of efficiency in this work lies in adopting a right mental attitude toward it. To start rightly one must see its large proportions, weigh its values and ponder its possibilities. If impressed with its importance each usher will hold the position in high esteem.

Ushering should be regarded primarily as Christian service. It is Kingdom work. An usher's working motto may well be "I serve the Lord Jesus Christ." Such an attitude will call forth the best in each one in order that he may measure up to his opportunity. "Whatsoever ye do, do it heartily as unto the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Christ."

From the usher the guest receives not only his first impression of the church but much of the mental and spiritual tone of the service to come. It is, therefore, well to remember that whole-hearted courtesy adds dignity to this office of receiving guests in the church of Jesus Christ; that a pleasant smile is worth many words and that every expression may convey friendliness and help create an attitude of reverence.

The only limit to the possibilities of service in ushering is the limitation of the personality of each individual usher. While it is imperative that one conform in a general way to the policies adopted by the Boards of Ushers, there is always room for originality and individual expression. The spirit of the usher is a most important factor, for an official or professional attitude is not becoming in a host and, in the final analysis, ushers are just that—hosts for God.

Third—Serving the Guest

When greeting a guest at the church entrance or in the foyer the usher should look him squarely in the face for two reasons: first, to stamp the guest's face upon his memory so that he may know him when he returns and second, to impress the guest with the sincerity of his welcome. Generally such personal attention coupled with a smile will claim a smile in return and put the visitor at ease. Calling a person by name, as "Good Morning, Mr. Brown. May I show you a seat?" carries with it a feeling of acquaintance and fellowship that is very attractive to most people.

Ushers should consider each guest's desires, with a view to pleasing, just as a business man would study a good prospective customer. He should always offer to conduct people to seats and never direct them in an off-hand manner. If at any time an occasion demands firmness, authority should be exercised in a kindly way. Under no circumstances should a guest be embarrassed, although the usher may feel that he does not deserve consideration. It is the latter's duty to control his feelings and play the part of a good host, making no exception in courtesy nor showing favoritism in any manner. If people seem unresponsive and cold it will help the usher to keep in mind that his own physical and mental condition is often not up to normal. Strangers should be seated next to church members, where possible, to assist in acquaintance and for the purpose of fellowship.

Fourth—the Usher at Work

a. Punctuality

It should be considered a solemn obligation to be on time at 10:00 o'clock for the morning service and 6:45 o'clock for the evening service when the latter begins at 7:15 o'clock. On special occasions the chief usher will designate the hour.

b. His Relation to the Head Usher

If, for any reason, an usher cannot act on a given Sunday he should notify the chief usher in advance. If he is unexpectedly delayed and upon arrival at the church finds that someone has been assigned to his place, he should not expect the substitute to retire in his favor without consulting the chief usher.

c. In the Foyer

Everything should be done to create an atmosphere of reverence and quiet in the foyer, especially during the services. The sign "Please Be Quiet" means just what it says, and conversation should be discontinued. Those who act as "Greeters" can do a fine piece of work here. They need not feel that they must visit with those whom they meet. A handclasp and cheery "Good Morning" or "Good Evening" will serve their purpose admirably.

d. Closing the Doors into the Auditorium

In order that the services may be conducted in an orderly and worshipful manner the doors into the auditorium will be closed at certain intervals, to be agreed upon by the pastors, the organist and the chief ushers. Instruction will be given to the ushers regarding the opening and closing of these doors and the seating of persons who arrive after services have begun. When the doors have been closed ushers should remain in the auditorium in a position to open the doors at the proper time. People should not be seated after the signal has been given to close the doors.

e. Seating the Congregation

The matter of seating an audience is very important. As soon as one party of guests has been seated, the usher should determine where he will place the next. He will, thereby, avoid embarrassing people by keeping them standing midway in the aisle while he locates a seat. In order to avoid being left alone in the front of the church because someone has taken a seat in the rear when the usher expected him to follow, it is suggested that the usher glance over his shoulder to see if the guest is on his way down the aisle. It is important that each person be seated where he will be most comfortable. This can be most easily accomplished by quietly asking if he has any preference. The usher should try to remember any preference so that he need not ask again when that person returns.

Generally speaking the audience should be seated well forward. Seats in the rear of the center should not be used until later in the service when they will be needed for late arrivals. If it should seem likely that the audience is to be small, guests should be seated in the center, between the two side aisles and as far forward as possible. It is better to put two or three people in each pew instead of filling a few and leaving several vacant ones between those occupied. This will require tact and good judgment; it is best, however, for an apparently filled room creates a better feeling than the sight of empty seats. Such an arrangement will also facilitate the taking of the offering.

On special occasions when large crowds are to be served it will be necessary to use every available sitting. To do this it will be necessary to ask people to move to the farther ends of the pews leaving the vacant spaces next to the aisle. The usher may then ask the number of people for whom he has sittings to come down the aisle. Extra chairs should never be put in the aisles or in the foyer and the stairways and aisles should always be kept open.

During the morning service the ushers in the lower foyer should ascertain whether or not there are seats in the gallery so that people may be sent upstairs and so relieve the congestion in the foyer.

f. During the Service

When the time arrives for the sermon, ushers should find seats, if possible, in the rear of their own aisles, in order that they may seat late arrivals with the least possible confusion and for the purpose of being on hand in case of an emergency. If people arrive late for the service the usher should go out into the foyer to greet them and seat them in the auditorium as quietly as possible. Guests should not be allowed to stand in the foyer with no attention given to them. In the event of a crowded service ushers should not sit in the Board or Barrett Rooms and allow people to stand in the foyer without attempting to find a seat for them somewhere.

* * * *

CONFER TO COÖPERATE

We have frequent conferences between the two head ushers, the pastor and organist so that all may coöperate to make the service run as smoothly as possible. Suggestions for bettering the work are brought to these conferences. The pastor, from his point of vantage, can easily note any mistakes made. The head ushers are on the watch for slips and the organist often has requests to make in matters that relate themselves to music. Such a conference enables desired changes to be made quickly and on a common basis.

The suggestions made in the instruction leaflet as to the apparel of an usher would vary, of course, with the type of church and congregation. Uniformity and dignity in appearance are certainly desirable. We make a regular appropriation so that a florist delivers at the church, each week, enough rose buds to have one for each usher. The flower thus becomes a badge of service.

Because of the location of the foyer and entrance vestibules in our church we have, in addition to the ushers, a committee of greeters. One member of this committee serves in each entrance vestibule and watches for an opportunity to be of service to strangers or to any of our own people who may need special attention.

COUNTING THE ATTENDANCE

We have the custom of counting our congregations. This is done by the ushers. Each man takes a count of everyone to whom he passes the collection-plate. When he hands the plate to the head usher in the foyer after the offering is taken he reports the number in attendance in his section. These various counts are totaled and turned into the church office where they become a matter of record.

We have these records covering a period of thirty-six years including the present pastorate and the one preceding. Thus we do not need to depend upon our imagination to know how many were present at any given service.

Ushers who are anxious to exalt their office can render inestimable service to a church. At almost every service something unexpected happens which demands the attention of someone immediately. The usher who is alert and gracious can, and often does, save the situation and turn what might have been a cause for exasperation or disturbance into an opportunity to display Christian grace and courtesy.

Let us have some of our best men in this place and help them to fill it in the best way.

CHAPTER X

A PARISH ORGANIZATION

EVERY church presents the option to its minister of either overworking himself, or organizing his parish so that he will divide the work among as many people as possible. Arguments for the latter course are overwhelming. This is true from the standpoint of the minister, of the people and of the task.

Those who are working personally in a church are binding themselves to the organization with bonds far stronger than will be formed by mere gifts of money. Again, the thing which the church is here to develop is this very spirit of service on the part of its people. Still another argument grows out of the aid that it gives to the minister and the opportunity it offers him to reproduce, or extend, his influence through others who work with him. The main argument, however, for using the machinery of organization lies in the fact that the minister is building a church rather than attracting a congregation, therefore he should attempt to establish bonds between the members themselves, and not simply try to establish them between himself and individual members. The ties that hold people to the church should not all run in one direction, but should run in many directions tying them to many in the church as well as binding them to the minister as an individual. Without organization the main interest of the people comes to a center in the minister and when he leaves the binding power of the group is gone. Thus the group is likely to fall in pieces when the leadership changes.

Every minister, therefore, who is building for the future should endeavor to utilize as many of his people as possible through different forms of church organization. Many a man who can only do modest work in the pulpit can do a remarkably efficient piece of work in his ministry if he has a gift for organization and will learn the methods of its use.

WHAT ORGANIZATION INVOLVES

As almost everyone who has thought on volunteer organization knows, it involves first; outlining of the definite task to be accomplished; second, selecting and trying out of an individual for leadership in this task; third, the selection with this individual of an adequate group that can accomplish the work; fourth, the placing of responsibility squarely upon their shoulders; fifth, inspiring the group with a determination for achievement; sixth, holding the leader and group responsible; and, seventh, recognition and reward when good work is done.

Every church has use for some form of general parish organization by which large numbers of its people can be utilized to accomplish general parish-wide enterprises. These include such things as the financial canvass, general visitations, visiting the sick and shut in, caring for those who have become indifferent, distribution of literature, carrying invitations for special occasions and scores of other valuable things.

A CHURCH SERVICE CORPS

When an organization is set up each year for an every member canvass and then discarded, it involves a great deal of work that is lost. In 1918 we conceived the idea of building a Church Service Corps which could be utilized for this sort of work. The idea came out of the community service corps in use during the war. A good many other forms of parish organizations are now in vogue but at that time we knew of none after which to pattern and thus developed the method of organization we have since used steadily. We note here our experience for whatever value it has for others.

We divided our parish into ten geographical units. These units were mapped out with approximately the same number of families in each district. The only variation from this principle came when we gave fewer families to the districts where distances were greater. In each of these geographical units we built a complete organization. Each district had a captain. To the captain was assigned a deacon and deaconess. In addition each captain had associated with him the chairmen of a Membership, a Social and a Conservation Committee. These six really were in charge of the district, the captain being the general chairman of the group.

COMMITTEE FUNCTIONS

The three sub-committees had various functions. The Membership Committee was, in a real sense, formed for evangelistic purposes. Its object was to win new people to the Christian life and to membership in the church. To its members, for instance, were sent the names of prospects living in their districts. They were on the watch for new people moving into their area. From time to time they carried on group and personal visitation with these people. At times they maintained cottage prayer meetings in their area for the purpose of getting acquainted and forwarding their attempt to win them to active following of the Master.

The Social Committee had for its objective the development of fellowship and acquaintance among all our people in their area. They had particular oversight of new people who had recently united with the church. The name of each new member was assigned to a particular person living in that geographical unit, and each such person was expected to keep in touch with the newcomer until that one became a member of some of the organizations and was built into the life of the church.

The Conservation Committee was built up on a unit system. The families living in the district were divided into groups of eight or ten families each. They were grouped together geographically. A sufficient number of members were appointed to the Conservation Committee so that each member of the Committee could have special responsibility for a unit of eight or ten families. From time to time the Conservation Committeemen were to visit in the homes of the families for which they were responsible, but they were to have particular relationship to any in that group who were indifferent or careless.

The individual district groups were represented on a central group that was held responsible for general parish work. The central group consisted of the general director and the general secretary of the Church Service Corps, the pastor or pastors, and the ten or more captains of the districts. This group formed a central executive committee and through it plans were made for the year's work. In addition there were two other committees associated with it which enabled it to function. The first was a group of secretaries under the general secretary. The second was an Automobile Committee whose duty it was to list those who were willing to give time with their automobiles to transport visitors, particularly for canvasses and visitations and who were willing also to take deacons or deaconesses, who might not have transportation, to and from their calls on the sick and shut ins.

For nine years we have made use of this organization twice and sometimes three times a year. The usual occasions are a general visitation in the Fall, and a financial visitation in the Spring. In addition to this we have used it for surveys in the parish, for evangelistic purposes, for building fund campaigns, for Church School membership visitations and other like causes.

PLANNING THE YEAR'S WORK

At the beginning of the Fall activity there is a meeting of the workers of the Church Service Corps, ofttimes in the form of a social at the home of the pastor, or at the church, when each captain is expected to report that his organization is in condition for work. If some members have moved or left the church or if for any reason there are vacancies to be filled he is asked to fill them at his early convenience. Then at this meeting plans for the year and details for carrying out these plans are decided upon. After the general plans are perfected each captain is asked to work out with the district committees the additional district plans which may include a visitation or series of social visits for the carrying out of the objectives of the different committees, or the achieving of certain goals within the district which the captain has in mind.

The general secretary keeps a complete and separate master list of the people in all of the districts. Changes of address, deaths, weddings, etc., are noted on the calendar, as are also the names of new people who receive the hand of fellowship. The calendar which bears the names also bears the district number so that the master list can be corrected from time to time from the calendars. When the secretaries get together to prepare the cards for any general visitation, they make out their individual cards from this general master list. When the canvass is carried on all cards are distributed first to the captain of the district who then makes out his route sheet, dividing the cards into groups for his workers. They go out two by two. Reports are made to the secretaries and captains of the district.

Various methods can be devised for especially recognizing efficient work and for checking up on those who are indifferent. Dr. Clausen, pastor of the First Baptist Church of Syracuse, has what he calls the "Centurion" form of organization and uses for his records a "Kardex" file, which he feels is a very valuable system of checking up and it automatically rebukes or praises the work done in connection with his parish organizations when his groups gather to make their reports.

EXTENSION OF PASTORAL CONTACTS

Every pastor realizes how essential it is to develop as wide an acquaintance among his people as possible. He also realizes that the number of contacts that he can have with the members of the church in their homes is usually inadequate. The Church Service Corps, or something akin to it, offers a possibility of achieving both these ends. Through this parish organization it becomes normal for folks to visit each other for definite purposes and offers opportunity for acquaintance. The sick and shut in, living in a given neighborhood, can also be allocated to the deacon, deaconess and captain who are responsible for that area so that immediately the pastor has from twenty to thirty assistant pastors helping him both in meeting service needs and widening acquaintance.

The pastor will find also by visiting various group gatherings in these areas that he can ofttimes meet more people in an hour than he could call upon in a week.

SOCIAL OPPORTUNITIES PRESENTED

The Church Service Corps division also makes a natural division for social units. Not only can a pastor and his wife develop general contacts by attending the church district socials but we have found it of exceeding value to entertain these different groups in our home. For five or six years we have pursued the policy of one year entertaining the organizations of the church in our home, and in the next year of entertaining all the members of the parish in consecutive group socials in the home. While this may seem a large order for almost any pastor and his wife it will be a far more simple thing than for them to attempt to go into the homes of the parish. While it is not a substitute for calling in the homes where real need exists and private conferences are necessary, it is a substitute for the general acquaintance calls and social visits that used to be made and it has the added advantage that it develops friendship not simply between the pastor and wife and the individual church members, but it strengthens the acquaintanceship between all members of the church living in a given area. This value can hardly be overemphasized. We have found also that such an evening spent together will develop an interest in the church and a sense of mutual responsibility within a section of the parish that is a great builder of good will and a strengthener of almost all the things upon which the church rests. I include here a description of a sample evening which was written for "Church Management." It may prove suggestive to any pastor who is considering such a method.

"Ordinarily these socials run along once a week during the winter. The evening is spent in social games and songs with a brief five-minute talk by myself. We usually serve refreshments. We have a very short and informal program of music and at least one game that we use regularly. I think it worth while to speak of it. It is played as follows:

People are seated in a circle around the room.

Some person is indicated and begins the game by saying, "I am going to Lake Avenue Church next Sunday and expect to meet there—(calling himself by name) and—(calling the person next on the right by name)." When this person has finished the person on his right whom we will indicate as number two, follows by saying, "I am going to Lake Avenue Church next Sunday and I expect to see there person number one (calling him by name), person number two (calling himself by name), and the person on his right (calling him by name)." This continues around the circle, each person beginning at the beginning of the circle, naming all the people up to and including himself, and adding the person on his right. We instruct the group before we begin, to pronounce the names plainly, each to give his own name clearly, to look at the person whose name is being called and to speak loudly enough so that all can hear. We ask all members in the circle to look at the face of the person whose name is being called.

It will be surprising to see how easily every person in the room can learn the name of every other person in the room. We have seen this carried through and seldom does any one have any difficulty in calling from twenty-five to thirty-five names and frequently several people in the room can afterward be blindfolded and recite the name of every person present. Indeed, we have had a number of people who weeks afterward could still name every person in the room. I know of no better way of fixing names in one's mind."

CHAPTER XI

EVANGELISM AS A WHOLE CHURCH TASK

Winning people to a decision for Jesus Christ has been and is one of the important and permanent tasks of the local church. It is also one of the abiding tests of the efficiency of any church. This test is primary, regardless of what else the church does. If it is sterile along this line it is failing at a crucial point. This we all admit in theory but we are not always willing to test ourselves by it in practice. However, each church must decide how far it will attempt to live up to its desire to make itself aggressive and efficient in this field.

We shall not attempt here to discuss the technique of holding mass evangelistic services. These have their place, but the method of handling them depends so completely upon the type of man to be employed that any description of method or experiences would be of little value because it would change with the coming of each individual leader.

PERSONAL AND PASTORAL EVANGELISM

On the other hand, a method of evangelism that can be conducted by a pastor himself and in which a large number of his own people can take part as personal workers, is both as old as the beginning of the Christian church and yet as modern as almost the last article that has been written on the subject. It is one of the hopeful signs of our modern church life that this method of evangelism is so rapidly rising into general use. It is usable by practically every church and each church can go as far as it will in the use of this method.

A general outline of our procedure is as follows: as definite a time for the campaign is decided upon as though public mass meetings were being planned. The preparation along spiritual lines should also be as complete. A list of people to be visited is prepared. A list of the people who are to visit and place the claims of the Master and the church before them is also drawn up and their acceptance secured. When the time comes for the campaign the people who are to do the visiting are given a certain amount of instruction and sent out two by two into the homes of the non-members and there, in the quiet of the home, they present the reasons for a decision for the Christian life.

During the campaign which usually lasts one or two weeks, the visitors gather at the church each night for supper. After supper additional instruction is given, they unite in a period of prayer, then take the cards for the evening, usually two or three to each two visitors and go out to visit. The campaign usually heads up at some special time such as New Year's Eve, Easter, or some other time when those who have made confession will be received into the church.

This method of evangelism has now its professional exponents. These can be secured to come and help carry through such a campaign. Those who have used the method feel that it has many arguments to commend it and they have secured results so outstanding as to warrant experimentation with the method by any church. It has the advantage, also, that it can be conducted by the pastor, himself, if he will. We have used it for a good number of years. In fact, it is the only type of evangelism we have used during the eighteen years of the present pastorate. If any pastor is desirous of attempting it himself we make the following suggestions:

LIST THE FOLKS WHO SHOULD BE VISITED

Have enough people to visit. The constituency list can be built up from various sources. First, include those who are now known to attend the church but are not members. Second, the non-churched members of families from which one or more members are already in the church. Third, those who are not yet professing Christians among the parents of Church School pupils. Fourth, through Communion cards. At the monthly Communion we ask each person present to register, giving name and address. If any registrant is a member of another church we ask that one to register the fact. We thereupon consider that any one who registers, who is not a member of our church and who does not register as a member of another church, can be followed up, and if he lives near our church be considered as a prospect. Fifth, we keep also in each pew rack a "Pastor's Acquaintance Card" which has on it six or seven different statements graded to represent various degrees of interest. The first one reads: "I should like to receive announcements of special services at Lake Avenue Church." The various statements move from this apparently simple request to the final ones:

"I desire to record here my decision to accept Jesus Christ as my Master and Lord."

"I should like to talk with one of the pastors about membership in this church."

From time to time the pastor calls attention to these cards and asks those who are visitors to make use of them to indicate their interest in the church. A good many names come to us in this fashion. We also ask members of the congregation to use them, placing upon the backs names and addresses of friends who have no church home and who might be interested in our church.

Sixth, the minister can also very easily secure a good many names after services if he has the custom of standing at the church door when people go out. For a number of years we have followed the custom of having a pastor at each door with a secretary near. As strangers pass, the pastor asks the name and whether they are living near by and whether they go regularly to some other church. The answers to these questions are noted by the secretary with the result that after church services there will be secured quite a number of names of people who are interested enough to attend and some of whom are prospects to be followed.

Such a prospect list, when built up, will constitute the goal of those who are to do the visiting in the evangelistic campaign.

PREPARE THEM TO BE VISITED

Prior to the time of the campaign these people can be cultivated somewhat by circularization. We have often pursued a method of sending out two or three follow-up letters prior to personal visitation. The first one of these deals with the need for Christian decision. The second one, with the need for a church home for both children and parents. The third calls attention to the reasons for making our local church their church home, setting forth the ministrations which it is prepared to render to those who are in its fellowship, and the opportunity for service that it offers to its members. As an illustration of what we mean we include in Appendix C copies of four of these follow-up letters which we have used.

PREPARE THOSE WHO WILL VISIT

Those who are to do the visiting should be "hand picked" as far as possible. They will naturally hesitate because they are not skilled in the art but the main thing is to get people who, themselves, are good Christians, people who are not extremists and who are willing to go out and talk about the blessings that Christ has brought to them and do their best to place before their neighbors and friends the claims of this same Christ who has meant so much to them. The deacons, deaconesses and Church School teachers might easily form the nucleus of such a group. At least one worker should be selected for every ten on the list. These workers should be asked to give every evening of the campaign as definitely as we would ask an usher or a singer or a personal worker to give every evening of the period of a mass evangelistic campaign. The use of coöperative prayer, of prayer lists, pulpit presentation to back the workers, coöperation of all the Church School teachers, should be used as definitely in this type of evangelism as in the other.

HELP THE VISITORS TO DO THEIR BEST

When the time comes for the visitors to go out on the visitation we have found it of very great advantage to have specific things which they can speak of in beginning their conversations. For instance, we usually ask our visitors to invite those whom they call on to attend an instruction class in the meaning of church membership, conducted by the pastor. We have ordinarily held such classes at the Church School hour on the Sundays during the campaign. At other times we have held them at the instruction hour of the Church Night service on Wednesday nights. This, of course, comes just prior to prayer meeting. Some such definite invitation gives the visitors a perfectly natural method of taking up the conversation in regard to the Christian life and the church. It enables the timid visitor to go just as far as he can in leading the person in a final decision for the Master. It also offers a good method of putting the prospect in touch with the pastor in case such a person cannot then be brought to the final decision by the visitor.

CULTURING AND HOLDING THOSE WE WIN

There are many who think of the church's task of evangelism simply as winning people to Jesus Christ but, as we have pointed out elsewhere, the Commission of the Master was not simply to "baptize" them but to "teach" them to "observe and to do all the things" that He said. Therefore, every church which puts on a campaign of evangelism should put on a similar campaign for the culture and development of the members who unite with it. To win people and then abandon them is the height of folly. Therefore, we suggest that each church study this side of its responsibility as definitely as the other. Of course the Church School occupies the big place in this field so far as the children are concerned, but there are many who do not come into the church through the School and many who are no longer in the School. We need to devise ways of reaching and holding them.

Among those means which we have used, which have been helpful, we mention the following:

KNOWING BEFORE THEY START

First, the pastor's instruction class for those who are coming into the church. In this we place before the new members a brief outline of valuable information including the meaning of the step, the elementary conceptions of the Christian life, the use of prayer, the Bible and the place of worship, the importance of church membership, its obligations and privileges, the meaning of its ordinances, the method of its support and the support of the work which it is doing, also the general principles of stewardship, the obligation of giving, what happens to a member's money when it is given, how it is cared for, where it goes, and what it accomplishes, the meaning of the denomination with which the church is affiliated, what a church letter is, what it signifies, when it is used and the obligation to take it when removing to another city. Such instruction given at the beginning of the relationship of the new member to the church greatly clarifies his understanding of the part he is to take and makes it more simple later on when the privileges and responsibilities of membership are called to his attention.

Another method of building people into the church to which previous reference has been made is the giving of the name of each new member to the Social Committee of the Church Service Corps or, if that organization is not used, to some other member of the church, such an one to become particularly responsible for that newer member. Still another suggestion;—when new members are received into the church the names should be sent immediately to the organizations in the church with which they should be associated, to enable such organizations to get in touch with the members and to insure a greater efficiency in the church life of those members.

If the parish is too large for the pastor to make note of all by name, a check-up on the Communion cards as they come in will enable him to tell whether the new member is in attendance regularly at the church and if he is absent more than two Communions in succession he can be easily followed up, first by mail, and later by a special call or through the parish organization.

HOLDING THE INDIFFERENT

It is not only obligatory on us to take care of new members as they come in, we must also see to it that those who have become indifferent and careless are re-won if possible. One of the scandals of the church to-day is that we lose so many people because of indifference and lack of interest, we have to take in five new members in order to gain two or three. A study of the statistics in my own denomination in my own county, for instance, shows that one half as many people were dropped from the church rolls in the three preceding years as were added by baptism.

A business house that kept losing its old customers would be headed for trouble no matter how many new customers it succeeded in securing. In like manner a church should not lightly cross members off its rolls until it had done all within its power to restore them to efficient relationship with the organization.

Along this line we have made use of the following methods:—Often at the beginning of the season we have had what we have called "Go to church month." We have written to all our people urging that every member of the church living in the city should be in attendance and register at one or more of the services during that month. All the effort the church could put forth by mail was made to achieve that end. On checking up at the end of the month we took the list of those who lived in the city but had not attended and considered that they formed the basis of a list that should be our especial responsibility. A visiting time was set apart and the members of the Conservation Committee of the church Service Corps given the names of those who had not attended, and asked to make special inquiry about them. When we did this, some were found to have stayed away for perfectly legitimate reasons but in other cases it was found that the visit was necessary and wise because of growing indifference. Special effort was then made to readjust things with those who had become indifferent. Ofttimes the removal of a slight misunderstanding is all that is necessary to restore contacts. The results of this sort of a visitation are sometimes almost as profitable to the church as an evangelistic campaign and ordinarily such a visit is even more in point than an evangelistic call because when people join the church they not only join it for the help they can give but the church, in turn, assumes certain obligations to them when they come into its fellowship, and in such a calling movement it is but discharging that previously accepted responsibility.

NON-RESIDENT MEMBERS

Not the least of the problems that come before us as churches, in dealing with the inactive and indifferent classes grow out of our non-resident members, people removed from the city who do not take their letters with them. It is our impression that their church interest depreciates at the rate of about twenty per cent a year if they do not take their letters. After five years they are apt not to be of much spiritual value to the church from which they have come or to the church to which they may go. About the only thing left to do is to drop the names. Every pastor is burdened with this problem. Our attempts to meet it are along the following lines.

First of all we have just provided for a "Clerk of Absent Members." This clerk has a committee to assist. The duties we have outlined for this committee are as follows: it is to take the non-resident list and keep in touch with the people so far as the addresses are known. When people leave the city for another town the committee is to ascertain the name of some pastor in that community or, not knowing it, write to the State Convention Secretary of the State into which the person is going apprising him of the coming of the member from our church.

The second step will come when a friendly letter from the committee expresses the hope that the absent member is finding some church home in the place to which he has gone, expresses a normal feeling of regret that we have at his absence and also our expectation that according to covenant obligations he will normally want to establish a church home there.

Still later, if nothing has been heard from the non-resident member indicating the formation of a church home, the form found in Appendix D will be used to circularize those who have been for some time away from our church without taking their letters. This circular letter, with pledge card enclosed, will go out prior to the financial canvass of the church.

The "suspended list" referred to in the circular operates in two ways: it exerts some pressure upon a member to take his letter and it also sets in motion a process that in its culmination tends to eliminate a name automatically.

NAMES THAT MUST BE DROPPED

The problems associated with dropping names of people are always delicate. We have attempted, therefore, although our church is of congregational polity, to delegate the actual dropping of names to the Boards of Deacons and Deaconesses. This avoids public discussion. This has value not only where names are being erased because of absence from the city and indifference to church relationships but where cases of discipline and other causes make exclusion necessary.

We proceed upon the basis that the obligation of the church to its members is a real one, but also that there is an obligation on a church to keep its records clean. To that end we hold an annual meeting of the Deacons and Deaconesses for consideration of names that should be dropped. Nevertheless we feel that the wholesale cutting off of names and the rather gleeful joy that sometimes seems in evidence at such times is an unwarranted attitude. If people are excluded, or dropped, it should only be after the church has done its best to retain them or reinstate them, and if they must be dropped, they should be taken off regretfully with the realization that we have lost, the Kingdom has lost and they have lost distinctly by the transaction.

At the annual meeting when we bring up the names of those who live in our community who are about to be dropped, it is our custom to assign each name to a deacon or deaconess for a final attempt to reënlist the individual before the action is taken.

AN HONEST CHURCH LETTER

Still another problem connected with the non-resident list rises in the attempt to conserve to the new church whatever value the transferring member has had in the old. We have frequently received people on their letters from other churches only to find out afterward that they either were much more efficient than they seemed, or much less. Frequently people have been active and valuable in another church but have been too modest to say anything to us about it. On the other hand, we have had cases where people have been indifferent and careless and even worse in another church but no information of that kind has come to us, and we have not been able to protect ourselves as we should. I know a man who came to a neighboring church with his letter made out in regular form. Within six weeks after he had joined he had borrowed money from seven different people and then left town. On inquiry the pastor found that he had been doing this in the other towns before he had come to our community.

To avoid dangers of this sort, to conserve values that are real and to play fair by other churches we have adopted the following form of church letter which is sent to the church to which the new member is going:

The Lake Avenue Memorial Baptist Church

Rochester, N. Y.,________________19

To the________________________

________________________,

Mr. ______________________________________

who now holds membership in this Church, has requested a letter of dismission

to you. Such request has been granted and we hereby commend__________ to your faithful watch-care and we pray that the richest blessings of God may ever rest upon__________and you.

______________________________ *Church-Clerk*

THIS LETTER VOID AFTER SIX MONTHS

At the same time we send to the pastor of the church the following form filled out:

The Lake Avenue Memorial Baptist Church

Rochester, N. Y.,__________________**19**

Dear Pastor:

For your information the following items are sent you in addition to our Church Letter which we are granting this day dismissing

______________________________to your fellowship.

__________has been__________resident member.

__________has been______________________in attendance.

______________________________in service, particularly in

______________________________ and has contributed

regularly to our funds.

There are____________________children in family.

____________________of them have been in our Sunday School.

REMARKS:

______________________________*Pastor.*

This enables the pastor to know, almost at a glance, the record of the person and thus to make use of whatever previous experience he has had and also guard against the repetition of weaknesses which have been evidenced elsewhere.

Of course we do not send letters to individuals. We take the position that a letter is a transfer between churches. To give a letter to an individual often results in the letter being lost or being left in a trunk and the person soon getting out of touch with any church. In like manner, we do not give a person a letter of dismissal addressed to *any* church of like faith and order, or for that matter, of any faith or order. We ask the member leaving the city to find which *specific* church he wants to attend and then we grant a letter to that church. If he desires a letter to take with him we make it a personal letter of introduction and not a church letter.

CHAPTER XII

GIVING—AN IRRITATION OR AN INSPIRATION?

CHRIST'S teachings have much to say about money. Consequently, the church to-day and in the past has said many things that bear upon the place it has in life. This is true not primarily, as some aver, because the church wants or needs money but because if it is interested in folks and is propagating a set of teachings that shall aid them in living rightly, it cannot avoid speaking strongly on this subject.

Money is time and work in concentrated form. It is epitomized labor and power. A man's attitude toward his money is his attitude toward life. It is impossible for a man to have a right attitude toward life and a wrong attitude toward his money. James said "The love of money is the root of all evil." In saying this he touched the heart of both the problem of money and its solution. The evil is in the attitude not in the money. Money can be an evil or a blessing but which it is depends upon the spirit of the person. Therefore, the creation of a right attitude toward money is one of the major tasks of the institution that claims in a peculiar way to be a proponent of the teachings of Jesus.

CREATING THE RIGHT ATTITUDE

The church must see its objective, not as the getting of money for itself, but as the teaching of people to have such an attitude toward money as shall make it a blessing and not a curse, both to those who possess it and to the world. It is against this background that the discussion of giving can best be placed.

Giving in the church can be an irritation or an inspiration. If it is done because of outward compulsion it is usually an irritation. If it comes from within and is the expression of the Christian motive it is usually an inspiration and joy. We have watched it being transferred from one place to the other in the lives of people and know the difference in the results for them and the Kingdom.

If giving is done on this inner and spiritual basis it is not a question between the giver and the canvasser or between the member and the minister, it is a matter between the soul and its God. (Our first objective then is to get the doctrine of stewardship into the hearts of the people by preaching, literature, study courses, instruction classes, or in any other legitimate way.)

If anyone doubts that this is the place to begin on the solution of this problem let him consider the simple fact that with the larger majority of the contributors of any church, (giving is more a matter of spirit than ability.)

We have watched many people of large means, perfectly able to give, who nevertheless clung to their money with almost tragic tenacity. On the other hand we have seen hundreds of people with very modest means who gave liberally and happily. We have seen churches with many millionaires in their membership which gave much less than others filled with people of the financial middle class. We have seen a church which had many of the very rich on its roll but which because of a fortunate business transaction had an endowment which paid eighty-five per cent of its current expenses, still unable to carry more than one-third of its normal apportionment for missionary causes.

Through the years we have been led to certain conclusions and they have been noted here:

THE SOLUTION IS SPIRITUAL

First, the solution is spiritual, not mechanical. Proper mechanics may help. We should know and use them. But the religious motive is the one great thing which the church has to bring to the solution of the problem, which no other organization uses. If we rely on drives, or organization, or methods and fail to develop the spiritual background of giving we are losing one of our greatest assets and taking lesser things in its place.

Therefore, the primary task of the church is to teach its people the principles of stewardship as they are implicit and expressed in the teachings of the Master and Scripture. These are nowhere better epitomized than in the familiar five points:

1. God's ownership of all things.
2. We are stewards of what we possess and must in time leave it all and give an account of our stewardship to God, the owner.
3. Some worthy proportion of what we receive should be first set aside regularly in acknowledgment of our stewardship.

4. This proportion should be administered carefully for the work of God's Kingdom.
5. The balance also should be used in the spirit of those who are stewards for God.

TITHING AS A METHOD

In the next place we do preach and urge tithing as a method but not as a legal requirement either of the Old or New Testament. We do teach frankly that it is in accord with common sense as well as Bible custom that some fair proportion be set aside as especially belonging to God, suggesting that when the individual comes to decide what that proportion is he should study his Bible, look over history and come to his decision. We point out that a tenth seems little enough in the light of all the things that we have; that it is not a greater proportion than is in use by other people in many other religions; that it was honored by God in Old Testament times and that our obligation is not less than the Hebrews. While it is a good place to begin, as a person prospers he should go on past that proportion. We have enrolled each year people who would accept the tenth as a minimum and our financial committee and others have worked quietly to spread among our people the idea of the tenth and more.

Giving when done on principle and to honor God, can and should be an inspiration.

Let us say again that a church has not done its duty when it secures money from its members to maintain itself, this is incidental. It is attempting to do its duty when it gets its members to apply these Christian principles to their entire attitude towards money, the way they earn it, the way they spend it and the way they give it.)

GIVING AS AN INVESTMENT

In line with the conviction that giving is primarily a spiritual matter and also a matter of spirit more than ability, in placing the matter before the people we emphasize it as a privilege rather than a duty. It is put as a positive rather than a negative. Instead of trying to put it in the expense column, we try to put it in the investment column. *And it is an investment.* Considered from any angle it is susceptible of presentation as one of the best investments that a man can make.

Think for a moment of the value of morality to society, and the dangers which come from the lack of it; what it means to any business man to have a dishonest partner, banker, employee or customer. It is worth good money to any man who does business in a town to have the institutions which teach and help achieve moral character, run on an efficient basis. The church is one of the greatest of these. The church also is a good investment for a town even in terms of real estate values. Few men would want to move into, and rear a family, in a town where they had no church privileges.)

(To a philanthropic citizen who gives to the hospitals and thus invests in healthy bodies for his town; to the schools and thus invests in well trained minds for the community, the church offers an opportunity for investment in the third side of life, the moral side.) This side is, if anything, even more important and an investment here is an insurance policy on the continued good use of the money invested in the other two areas.

But if the church is a good investment to "the man on the street" what must it be to those who have received their training within its walls, have had their ideas and their ideals shaped by its teachings and daily or weekly draw inspiration for themselves and for their families from its teachings and fellowship? The church does not need to beg. It is a good investment.

What is true of the local church is even more true of its world-wide enterprises. Every man should, and usually does, want to do something that will help the world. Most of us, whether inside or outside the church, are ashamed of living for self alone. The average list of objects outlined in the benevolent budget of a church offers to a giver as well diversified a list of chances to help as he could get anywhere. The money, if given, will go to the causes specified with less charge for overhead, less wastage, more honest handling, than if it passes through almost any other channel. And ordinarily when it gets to its destination it will be matched by a larger contribution of life and sacrificial service on the part of the worker who administers it than if it went through most other organizations. It is a good investment for anyone.

But these arguments apply even to the man about town. How infinitely much more they apply to the Christian steward interested in the Kingdom of God holding a worthy proportion of his income ready to be placed to best advantage for the service of man and the glory of God.

WHICH IS FIRST, CURRENT EXPENSE OR BENEVOLENCE?

The objects to which Christian people are expected to give should be placed before them on as large a scale as possible. Many people give in a small way because they think in small terms. If they thought in larger terms they would give in a larger way. The larger the challenge, therefore, the more valuable it is. This is true first in the size of the motive to which the appeal is addressed. When a man responds to a request to give he has certain permanent effects that come from it. These effects are largely determined by the motives out of which he gives. An appeal to a small motive leaves him contracted in his thinking and less ready to respond next time. An appeal to a larger motive widens his vision and leaves him a larger man at the conclusion of his gift. This is where the appeal of the missionary task enters into the whole matter of church finances.

There are many trustees, and sometimes pastors, who have felt that the church must look after its own expenses and by making the current expense appeal first and strongest they were sure of securing at least that much. Our conviction after we have watched it a good many years is that this is the wrong policy. Emphasis upon giving for the most *unselfish* cause produces best results for both objects.

At the best the appeal for current expenses is an appeal for local needs. It is always more or less tinged with the selfish idea of securing things which we want; warmth, light and care, better singers, better carpets, a better looking church, more comfortable seats. In addition to this the minister always has a limited opportunity on this appeal because both the people and the minister are conscious that his salary depends upon their response. But more than anything else the current expense appeal does not create the same expansion in terms of motive that is produced by the benevolence or missionary presentation. This latter appeal is an entirely unselfish one and the person who responds to it has expanded the unselfish side of his nature that is most truly Christian.

A LARGE BACKGROUND

In the second place, the missionary task can be placed before people on a far larger scale than the local situation. Most people will normally give more toward a six million dollar, or a twenty million dollar project for a world-wide enterprise than for a ten thousand dollar project that is purely local. By this we do not mean that we have found that people start out by being more interested in distant causes than they are in local causes. The reverse is true. But we have come to the conclusion that the person who catches a vision of a world enterprise and gives largely toward that end, has expanded the vision and spirit within him so that his gifts to current expense also will be more generous as a result of it. Therefore, we have in our presentation from year to year, placed about five times as much emphasis upon the benevolent side of our budget as we have upon the current expense side and we find it easier to raise treble the amount of current expense now that we used to raise, though during the same time we have increased our benevolences five times. When our current expenses need to be increased we put the argument to our people that if it costs more to do our work it must naturally cost more elsewhere to do the work of the Kingdom, therefore, if we give more for our local field we should also give more for the world field.

DON'T PENALIZE THE MISSIONARY

The same principle that has to do with the current expenses of the church should apply when dealing with a building fund of the church. We disagree with the idea that if a church is to build buildings for itself it must penalize the missionary side of its work. In other words, it is a wiser policy to first play fair with the world-wide enterprises and in the light of our obligation there plan our building enterprise and its finance. Better plan to take longer to pay the building fund and maintain the missionary finances on an adequate basis, than proceed on the expectation that for a few years practically everything is to be put into the building fund and then the church will come back to a proper benevolence ratio. This last policy is dangerous because it gets the people out of contact with the larger appeals, with the deepest motives for giving and with a primary interest in a world task. It is a policy that is narrowing rather than expanding.

MORE FOR OTHERS THAN OURSELVES

The church is a force, not alone a field. It is an organization to achieve the work of the Kingdom, not simply a club composed of people who are looking after themselves. Because of this ideal we have held before the people the objective of an increasing benevolent budget. The amount of surplus which we can produce to turn into the unselfish world-wide work of the Kingdom, is the gauge by which we measure ourselves. If we lower that we feel we have gone backward no matter what we do for ourselves. If it takes a larger part of the financial steam we can generate to turn our own wheels than the part we can throw into pulling the load of the Kingdom, we feel we are admitting defeat. "More for others than for ourselves" is the slogan which our men hold up before the congregation and it has resulted in our benevolence report showing at times thirty-five per cent more raised on that side than on the side of the current expenses.

LIMITATIONS OF THE BUDGET METHOD

We face as do others the effect which the budget method has upon the attitude of the people in matters of giving. No one can doubt that the budget idea of church finance was a great advance. Through it the church reduced the multiplicity of appeals and enabled its givers to know pretty well at the beginning of the year what they might expect. On the other hand it has some dangers as well as advantages. One of its dangers lies in the fact that it tends to separate the giver from the cause to which he gives. It affords only a partial opportunity for the church to present a definite cause and secure a direct response. There is a very real value in a direct response to an immediate and dramatic appeal. It has educational and heart value. Whatever that value, it should not be lost. It should be conserved and added to the advantages of the budget plan. After experimenting with a good many different methods we have decided upon the following solution. We use the budget for our general causes and then have two special offerings during the year. At the time of these collections we bring the outstanding, dramatic special appeals to which we want our people to respond. One of these times is at Easter when we take a special "self-denial" Easter offering. This is in line with the general Lenten emphasis on self-denial that is common in so many branches of the Christian church. The money given can be designated to any one of the causes which appeal to the giver, or will be divided between all of the causes in the proportion determined upon beforehand by the financial committee.

The other special offering comes at Christmas time and is known as the "White Gift." It operates through the Church School and offers to the different classes and organizations an opportunity to make a collective response to the need of some particular cause or causes in the Kingdom work which they have chosen as objectives for a special Christmas gift to the King. This giving of money is, of course, but one phase of the White Gift plan as those who use it will know. In these ways we try to conserve the values of the budget idea and at the same time maintain the advantages which come from spontaneous giving to an immediate objective.

INFORMATION IS NEEDED

Another underlying need in developing the spirit of giving is, of course, the need for actual information. People can be enthused into giving for a time because of some slogan, or because others are doing it, but ultimately, giving must be based upon knowledge about the objective to which one gives, and consciousness that it is reasonable to give to that worthy object. In line with this policy we have, of course, pursued the ordinary methods of education along missionary lines which include not only preaching from the pulpit, use of the usual denominational literature, use of study books, study classes, and scores of missionary reading courses, but we have also emphasized two or three other phases of missionary education.

PROJECTS IN TERMS OF PERSONS

First, we have attempted to acquaint our people with the members of the missionary staff of our church. These missionaries are selected in accord with the usual denominational policy that a church which contributes as much as the salary of a missionary is entitled to consider a specific person as a member of its missionary staff. As is generally understood, the money is paid through our general missionary societies, administered by them as usual but our church sustains a peculiar relationship to the missionary selected. We have carefully attempted to divide our interests between home and foreign. Our foreign missionaries are in Japan, China, Africa, India and Burma. Our home representatives are in Mexican work, Indian work and Christian Americanization work. This enables our people to think of these various fields and tasks in terms of personalities whom they have come to know and love. They sympathize with them as missionaries on their field, and they know many of their home problems, they become friends with them in a real way. We endeavor to have every missionary when home on furlough, not only come to the church and speak but stay a while, meet our people, go into our homes and become one of us. We list them and speak of them as ministers of our church. Our calendar carries the two groups of names, "Ministers Here" and "Ministers Elsewhere."

As another method of interesting our people we have asked our missionaries to place in a room where we have a missionary exhibit, mementos, pictures and various curios from their fields. Around these we gather interesting stories from their experiences to be told to our children. A missionary superintendent uses these curios and the pictures of the missionaries as the basis for missionary talks to the younger departments of the Church School. The children also, at the White Gift time, select special objectives in connection with some of our missionaries to which they give by departments and classes.

A MEMORIAL MISSIONARY

It is wise to capitalize any event that will impress upon the children the relationship which they have to work being done on the missionary field. For ten years our children, by their Christmas gifts, have been supporting a missionary in Japan. This worker is a brilliant Japanese woman, head of a Kindergarten Training School. She is supported as a memorial missionary in memory of one of our Church School children who died at the age of seven years and who had expressed the hope that when she grew up she might be a missionary in Japan.

A MOVIE HELPS

Pictures of our missionaries are run upon the calendar from time to time and in addition we have purchased a moving picture camera which we send with film to the different fields, asking the missionary to take pictures of his work sending the films to us for development and presentation on the screen here. At that time the story of his work, the needs of his field and other items are made topics for talks. This form of instruction makes a splendid course for the Wednesday Night Club, for a missionary study program of the specific fields in which our church is interested.

Conviction as to the Christian principles for giving and knowledge about and interest in the objects to which we give are the two solid rocks upon which the arch of Christian philanthropy rests.

CHAPTER XIII

THE MECHANICS OF CHURCH FINANCE

MUCH has been written upon this subject. Our attempt here will not be to cover the entire field, but to consider such special things as have grown out of experience which may be valuable to persons interested in this field.

We will here assume that every progressive church has adopted the unified budget and every member canvass plan of church finance. These two methods have proven themselves so valuable that to attempt to argue for them or to defend them is more or less like defending the sun.

There are certain things however that do not seem to be so clearly accepted. One is the relationship between two sides of the budget and the necessity for having two separate and distinct treasuries, one for current expenses and one for benevolences. Any policy that confuses the two funds is a dangerous one. We particularly oppose the idea of a total budget out of which the current expense is first taken and the balance, if any, is used for benevolence. This method is utterly unfair to the missionary enterprise. It makes the local and most selfish causes the preferred creditors and penalizes the outside Kingdom matters for the benefit of the local causes. It puts the lesser before the greater.

PLAYING FAIRLY WITH THE MISSIONARY CAUSE

The budget, when it is set up at the beginning of the year, should include two separate sets of needs. The current budget should have in it provision for the local plant and its maintenance, including salaries, upkeep, music, etc. The benevolence budget should have to do with the missionary and benevolent giving of the church. Subscriptions to the latter should be made separately and the amounts given to this cause kept separately on the books. This money should pass as soon as it is counted to the hands of the benevolence treasurer and does not become part of a general fund for both the current expense and benevolences. When the two are pooled it invites a tendency which borders on dishonesty and in some cases is actually dishonest. We know of instances where the money collected for benevolences, instead of being sent on regularly to those for whom it is collected, was held back to pay the bills of the current expense, because that fund was in arrears. We know of other cases where money from the missionary fund is borrowed by the current expense in order to save borrowing at the bank and paying the usual interest. Then even the interest due the benevolences is not paid. Such things constitute a species of misappropriation of funds. If people give money for missionary causes that money should go as sacredly to the causes for which it is given as though a man sent a check to his grocer to pay his grocery bill. Nor should that treasurer hold it back and draw interest on it, keeping the interest for another cause, without knowing that he had misused the money with which he was entrusted.

A BALANCED FINANCIAL COMMITTEE

In order to have some balanced approach to both sides of church finance there should be a general Financial Committee which can represent both the current expense and benevolence sides of the budget. We have representatives on this unified Financial Committee of the Trustees, Deacons and Deaconesses, the latter two Boards having particular relationship to the benevolence of the church. This Financial Committee is composed of seven members; three trustees, two deacons, two deaconesses. To this unified Financial Committee the different Boards and organizations bring their proposed budgets for the new year. The Committee carefully considers these, equalizing the various demands in the light of what it feels it is possible for the church to raise, and at last these requests are concentrated into a unified budget of two sections. This double budget covering all causes is then recommended to the church and, if adopted, becomes the goal for the fiscal year. At the time of the financial campaign the people are asked to make a separate pledge to each side of the budget.

The treasurer of the general Financial Committee is the one who actually receives the money when it is collected on Sundays. He or his assistant places it in a safe. On Monday, the envelopes are opened and the money counted, usually by members of the staff. Each individual contribution is entered and credited to either current expense or benevolence as the giver has specified. When the books are balanced and the amount given for current expense is determined a check for that amount is sent to the current expense treasurer. A like computation decides the total amount going to the benevolence and that check is sent to the treasurer of benevolences. Money is distributed by the current expense treasurer only on order of the Board of Trustees. Money is distributed by the benevolence treasurer only on order of the joint Boards of Deacons and Deaconesses. Appeals for special causes cannot come before the church without the authorization of the Financial Committee.

This general group, working on finances, enables us to get a balanced point of view on our objectives. Ordinarily the trustees of any church represent its strongest business men but this does not always guarantee that they will be the ones most sympathetic with larger tasks of the church. If they consider budget making without any one present who is able to present strongly the claims of the missionary enterprise frequently the result is not as satisfactory to that cause as it should be. With a committee however that represents both objects working on the budget a balanced judgment is likely to obtain.

THE ANNUAL TRAINING SCHOOL

The annual campaign for the subscription of the budget should, of course, be carried through vigorously. Innumerable pamphlets are available giving advice as to methods of conducting it. These naturally enlarge upon the need of canvassers, the number of canvassers needed for the campaign, the method of their training, the special day for the canvass, the follow up and such detail. Out of our experience we would underscore certain of these instructions.

First, we point out the opportunity that is offered by the training course given to the canvassers. In many ways this is the most valuable chance for stewardship instruction that is offered during the year. No matter whether a pastor has twenty-five or three hundred men at this task they will usually include some of the most aggressive men of his congregation. Included among them also will normally be some of the new men in the church. The chance to inform these men upon the causes represented, and to inspire them with the principles of giving is the finest offered during the year. When a pastor has a group which includes say fifteen per cent of his membership and composed of many of his most able men, in a training school where he is free to teach them the elemental things in regard to giving he has one of his greatest chances. Such a chance is given on the three or four evenings when his workers gather in preparation for the canvass.

We should bear in mind not simply those to whom visitors are going but the effect of this instruction upon the men themselves. In fact they can be cultured very greatly in their own understanding of stewardship and giving by the instruction they are given as canvassers. Indeed it is far easier to let such a worker get the information upon which he is to decide what he will personally give, through indirection than through direction.

INSTRUCTION BY INDIRECTION

Picture a group of fifty men gathered around the pastor. They are going out to call upon various members of the congregation. The pastor knows that Mr. Brown, who sits before him as one of the canvassers, has lately come into the church and has almost no understanding of proportionate giving nor of the size of the enterprise which the church represents. He knows that Mr. Brown is giving twenty-five cents per week when the man next to him, who gets no more, is giving three dollars a week. It would be difficult for the pastor to say to Mr. Brown that he is not doing his fair share, but it would be both easy and natural for the pastor, or the one doing the instructing, to take up different types of people to whom the canvassers will go and point out that most people are willing to do their part if they know what that part is, and that there should be some measuring stick by which each individual member of the church could know his fair proportion. He could then provide the canvassers with some suggestions which would enable them to help guide a man to find his fair part. One such measuring stick would be the tithing of a man's income, some regular proportion of which should be given through the church, we usually suggest seventy-five to eighty per cent. Another such measure might be provided by establishing the gift of the average family in the church. In our church, for instance, a rough estimate of the incomes of the people of the church was made a number of years ago. From it we computed that the average family income in the church was approximately Twenty-five Hundred Dollars. At the same time the average gift per family income for all causes through the church was Three Dollars and fourteen cents per week. With these two figures in mind almost any man knowing his own income could soon determine whether his contributions were above or below the average.

Such an instructor speaking to the canvassers could also very easily describe the case of some theoretical new member in the church to whom they might go. Some person, for instance, who gave twenty-five cents a week and who wondered if that were a fair amount in view of what others were doing. The instructor could then outline the method of approach to such a new member, how the canvassers should point out the principles of stewardship, the idea of proportional giving, the number of members in the church who were tithing and other facts and illustrations which would enable the man to see himself as part of a group doing a large task. The information meanwhile is being absorbed by the canvasser not only for use with others but for guidance for himself.

We have seen case after case where men, whose understanding of stewardship was almost nil when they began the instruction course, not only enlarge their ideas of their own contributions but become vigorous and useful salesmen of the idea of wiser and larger giving. No man should go out to canvass who has not already made his own pledge. We point out that it is almost impossible for a man to persuade someone else to do the thing he does not do himself, telling them plainly that our experience has proven that if a canvasser has not made his own pledge he will have in mind the reasons why he has not and will tend to furnish the prospect with excuses rather than with arguments for pledging.

DRAMATIZE THE INTERVIEW

Another method of instruction that we have found very valuable is the dramatization of an interview. Some of our best canvassers are delegated to canvass another person who acts the part of a disinterested member. The latter person is instructed to bring up the arguments and objections that will be met by the canvassers. The one who does the canvassing, of course, has worked out his best answers. These stage presentations are both humorous and helpful. We have often held these interviews in public before the Wednesday night congregation to the great benefit of all concerned.

In every campaign the information to be given to the people should be as interesting and attractive as possible. At least two circular letters should go to the people before the canvasser arrives. Every dramatic form of placing the challenge before them should be utilized. The more graphic and simple it is the better. Charts can be used showing the expenditures for different objects, such as amusements, automobiles or chewing gum, placing them in contrast with the amounts given for church. Figures, showing the average gift per week to the local budget and what it would purchase in other lines, make an interesting exhibit.

CIRCULARIZE THE GIVERS

As illustrations of the thing we have used we include here a number of extracts from letters sent out in various yearly campaigns. (With this material, of course, was included a copy of the budget.)

LAKE AVE. BAPTIST CHURCH

DON'T FAIL TO BE PRESENT NEXT SUNDAY

A service you cannot afford to miss, when we worship God by indicating our purpose in giving for His work for the new year.

Pledges will be taken at the morning and evening services.

March thirtieth there will be a personal canvass of all who have not already made their pledges. No one wants to make someone else a long trip so let us all be here Sunday morning, March 23rd. It's a great cause and a great chance for team work.

"It ain't the individual nor the army as a whole,
But the everlasting team work of every blooming soul."

GET THESE FACTS CLEARLY

1. Our fiscal year ends April 30th.
2. The pledges now to be made are for the year beginning May 1st, 1924, **and last for one year.**
3. Pledges are to be made for both **Current Expenses** and **Benevolences.**
4. **All should,** if at all possible, give as much to

each cause as last year and many should give more.

5. Envelopes will be reserved for all who make pledges.
6. If you subscribe at the service on next Sunday, you save a trip to your home for some canvasser on the 30th.

WHO SHOULD PLEDGE?

1. **All members of the church,** of course, young and old. Every member naturally expects to and wants to, as the Covenant states.
2. **Members of the congregation,** who are not members of the church. **Give** because every Christian person should support some church. We all get the benefit of their being here—we wouldn't want to live where there were no churches. If you attend here this is the place to give.

   Pledge because then the church will know what it can depend on and you receive credit for what you give. It is better for the church and for you.

PARENTS NOTE THIS!

3. **Parents with Children in the Church School.** Lake Avenue Church tries to offer its children who come, the best. It costs in cash about $25.00 a year for each child in our Church School. The contributions the children bring average about $1.50 per year per child. So the difference is $23.50 in cash, to say nothing of the services of the teachers and officers which they give to help

the children. **We know that all parents** whose children are in the Church School, whether members of the Church or not, will be glad to contribute.

HOW MUCH TO GIVE

READ IT ALL

You are the one to decide but here are some suggestions:

1. **What we give is** offered to God as worship and in acknowledgment of His goodness to us, and our stewardship of His property.
2. **It should be** something worthy to offer God.
3. **It should be some** proportion of what we get. If we get more we should give more.
4. **Over 250 of our people** take as a minimum proportion the old Scriptural plan of tithing. That is, taking one-tenth of the income and setting it aside for giving. Out of this they take about 85% for church causes and the balance for their other giving.

* * * *

THERE ARE HUNDREDS WHO SHOULD INCREASE THEIR GIVING

* * * *

WHY NOT TITHE?

"Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord of hosts, and see if I will not open the windows of heaven and pour you out a blessing so great that you will not be able to receive it."—Mal. 3: 10.

ANOTHER WAY TO FIGURE

It has been estimated that the average "Lake Avenue" family gets $2500 a year. We know that the average of the gifts for the people who gave last year amounted to $1.57 per person per week, for the current expense, benevolences and building fund of the Lake Avenue Church, or $3.14 per couple per week. If you want to be just up to the average see whether your income in your home of all those who give is more or less than $2500 per year, and then see whether your gifts per week average $1.57 per week for each person in your family who is a member of our church.

DON'T GIVE THE SAME AS YOU DID

If you are getting more than you did—or
If what you were giving wasn't your fair share—or—
If you feel as a steward of God you are not honoring Him with your substance.

IN THESE CASES GIVE MORE

166 PEOPLE

10 cents a week will not pay for a soda—or carfare down town and back, it wouldn't let even a child into a good movie, and yet **166 people** in our church give ten cents or less a week to current expense—only 54 of these are children. If this is all they can or should give it may be more in proportion than some who give dollars. But should not many of these give much more?

521 PEOPLE

25 cents a week will only buy one "movie"—½ lb. of candy, 1 gallon of gas, one-quarter of a "hair curl" or three carfares—yet there are **521 people** in our church who give 25 cents or less a week to current expense—only 71 of them are children. Are there not hundreds of them who in proportion to what they spend for other things should give 50c or $1.00 a week?

WHAT DO WE GET FOR OUR MONEY?

A real church home; fine, warm-hearted friends.

Splendid services of worship and inspiration, messages that help, music that lifts.

One of the finest religious educational schools in the country for our children.

Week day religious schools for our children. Saturday Community School for Italian children.

Ministration of pastors. Fine fellowship and cooperation in great world enterprises. If our budget is subscribed this year we hope to have some one on the staff who will give time to our boys' and young men's work.

Lake Avenue Church is open every day in the year and all day.

About 1300 different meetings were held in the building last year.

ARE WE GIVING TOO MUCH TO CURRENT EXPENSE—LISTEN!

1. Though the cost of living has increased 67% since 1913 our cost per capita of running the church has not increased at all.
2. 50 years ago it cost $30 per member per year to run the church. Now it costs $14.
3. Here are some other per capita current expense costs:

   Lake Avenue Baptist Church, Rochester, about $14.00 per capita.

   —— Presbyterian Church, Rochester, about $15.00 per capita.

   —— Presbyterian Church, Rochester, about $17.00 per capita.

   —— Park Baptist Church, Chicago, Ill., about $18.75 per capita.

   —— Presbyterian Church, Rochester, about $27.00 per capita.

WHY GIVE TO ITS BENEVOLENCES

See the list of benevolence causes in the Budget.

They are widely scattered. They begin at home in our parish among the foreign speaking people of Rochester and extend to the ends of the world.

Each cause is carefully selected. They are all well managed.

How much overhead comes out of the missionary dollar? "What are the actual facts supported by the audit of last year for all the benevolences of Northern Baptists?" asks the "Baptist." "Out of every dollar collected for the unified budget covering state conventions, city missions, foreign missions, home missions, education, the ministers' and missionaries' benefit board, and miscellaneous, only six cents and eight mills were deducted from each dollar contributed to pay all the expense of raising the money. Ninety-three cents and two mills out of every dollar went to the causes of benevolence for which it was given. There is not another corporation in the whole country outside of other religious corporations doing business on such an economical scale."

They are being successfully carried on. It took our first missionary seven years to win his first convert. Our present Baptist missionaries baptize about **26,000 annually.**

Our missionary pastors are fine people, self-sacrificing and devoted.

IN WHICH CLASS ARE YOU?

Why not move up a class? Following is the analysis of our giving, showing the number of people who give certain amounts per week:

Current Expense

106 give 5c or less.
162 give 10c a week.
431 give between 15c and 25c.
110 give between 25c and 40c.
249 give between 40c and 65c.
110 give between 65c and $1.00.
81 give between $1.00 and $1.50.
21 give between $1.50 and $2.00.

32 give between $2.00 and $3.00.
14 give between $3.00 and $4.00.
11 give $5.00 and over.

Total pledging—1327, representing 1663 people. 586 men, 1001 women, 76 children.

Benevolences

102 give 5c or less.
172 give 10c a week.
400 give between 15c and 25c.
61 give between 25c and 40c.
78 give between 40c and 65c.
112 give between 65c and $1.00.
32 give between $1.00 and $1.50.
26 give between $1.50 and $2.00.
23 give between $2.00 and $3.00.
9 give between $3.00 and $4.00.
12 give $5.00 and over.

Total pledges—1027, representing 1453 people. 516 men, 863 women, 74 children.

IN WHICH CLASS DO YOU BELONG?

1—Those who give more than they can rightly afford. (Very few.)
2—Those who give to the limit of their ability.
3—Those who can slightly increase their pledges.
4—Those who can increase by 25%, 50% or 100%.
5—Those who give nothing but can afford to and should.

Let us compare what we give to the Kingdom with what we spend on our automobile—movies—our pleasures—our luxuries.

Move up a class!

WHAT SOME PEOPLE ARE DOING

A young woman member of our church on a modest salary who always contributed generously to current expenses, pledged $350 to our Building Fund and has paid it in full; pledged $500 to the New World Movement and has her pledge paid in full though she is out of town and cannot attend the church and gets none of the blessings from it which we who live here can get.

A man with a family of five on a very modest salary gives every week $3.20 to current expenses and $2.30 to the New World Movement.

MR. and MRS. S. D. BAWDEN

Our Missionaries in India

They are also backing us here, listen!—This last year Mr. and Mrs. Bawden paid $1.00 a week to our Current Expense; $3.00 a week to our Benevolences.

IS THIS FAIR

Mr. and Mrs. Bawden get $2000 a year and have two children in college to help support and gave more toward our world-wide benevolences per week than 97% of all our givers. They gave as much for current expense as 70% of all our givers yet didn't get any use of building!

Some have said—We will let down on our **Benevo-**

lent Giving. Are these people letting down? NO! They are giving up country and children and comforts to do this dangerous, yet splendid work for us. It isn't any more their work than ours. WILL WE LET DOWN? NO!

* * * *

Every campaign should, if possible, have a slogan and we have found that where there was a case of real need some slogan like "Everybody increase ten per cent," or whatever the proportion might be, if carried through all the literature and made the slogan of the campaign aids in securing approximately that increase at the end.

THE RELIGIOUS MOTIVE

As we have emphasized in a previous chapter a church in its appeals, cannot place too great emphasis upon the religious motive. The tendency to-day is to think in terms of the "booster campaigns" of different kinds that are carried on in our cities, where the enthusiasm and competition of the groups is relied upon to carry the campaign over, but in a campaign within the church it is most valuable to emphasize the deeply religious reason for giving. We should point out also the spiritual value of the services the canvassers are rendering through their own gifts and through the work that they do and appeal to them to fit themselves by prayer so that His spirit may influence them in all they say. The literature sent to the possible givers should carry this same note. The following clipped from one of our folders shows our attempt to stress this:

THE SPIRIT IN WHICH TO PLEDGE

Please think carefully over these facts before you decide on the amount of your pledge:

1. God is the owner of all things that we have.
2. You are God's steward. You handle what you have for Him and you must give an account of it to Him.
3. Your gifts in money form your chances to help forward God's work and His Kingdom all over the world.
4. The amount that you should give should be proportionate to what you get, and also something worthy of you and your love for the Master in the light of the sacrifices that others are making.
5. The spiritual blessings that come from being generous with God's work are far more valuable than the financial gain that is generally made by refusing to give.

Think it over. Pray it over. Pledge for the honor and glory of the Master and the coming of His Kingdom.

CAN I GET MORE SPIRITUAL BLESSING FROM MY GIVING?

Yes, when you make your pledge, do it in the spirit of dedication, as a missionary dedicates his life.

When you give your money—pray.

Pray daily for our missionaries and others through whom the money is expended.

Think not so much of what **you give up** to give the money, as what the **Kingdom gets** by your giving.

Think that you are a partner with Jesus Christ in the work that He is doing.

GIVE TO HONOR GOD—GIVE TO HELP YOUR FELLOW-MAN

* * * *

We have tried to brighten our literature with pictures and charts. The use of pictures of missionaries, or scenes on the mission field, help in making a leaflet readable and attractive. Care should be taken to avoid long blocks of printing unbroken by headings or cuts of any kind. The average printer who does church printing to-day has cuts of different kinds that can be used to advantage in such a pamphlet or folder.

PUBLIC PRESENTATION

Ordinarily the "Every Member Plan" as its name implies involves the personal visitation of each member of the church by a canvasser. We did this at first and believe in it in principle now. In later years, however, we have felt that there were some advantages in taking pledges from the pulpit of those who would normally attend the Sunday services. The success of this, however, would depend upon the preliminary work that was done and upon the pulpit presentation on that day. It should be preceded by at least one sermon on the principles of stewardship and another sermon on the missionary work of the church. With us on the day of the canvass the message is brief and emphasizes the special nature of the act of pledging. The actual pledges are made at the closing part of the service in an atmosphere of genuine worship. People pledge as those who are dedicating their gifts to God.

Those who should be the object of special solicitation should be seen before the public presentation is made. If an increase is needed we have usually asked the Boards of the church to lead by putting their pledges in ahead of time. On the basis of their action as leaders of the church we ask the others to follow.

Of course, this public taking of pledges is not a substitute for a visitation because only a part of the pledges can be secured in this way. Even when we use this plan we organize our visitation and carry it out in full. Naturally we only go to those whose pledges did not come in in response to the pulpit appeal.

STARTING ON THE RIGHT BASIS

There are always people who come into a church during the year who are not reached by the annual appeal. These can be reached at the time they enter the membership. The pastor's instruction class will give an opportunity for him to explain to them the method of supporting the church and its Kingdom work, also the principles of stewardship and such other ideas as are necessary for a fair understanding of the situation. With us, as soon as a member joins, a letter of welcome is sent from the joint Boards of the church. It includes a membership certificate and other information which the new member may need, and at this time also a copy of the budget is sent and a pledge card is enclosed with the request that it be filled out and returned to the church office as early as possible. About ninety-five per cent of our new members respond immediately to this.

HANDLING THE MONEY

A church cannot be too careful to see that its records are accurately kept and that no possible cause of suspicion can rise as to carelessness in the handling of its money. As the years go on the task of keeping the financial records of the church becomes more and more important. The income tax blank with its request for a list of gifts is an illustration of the thing we mean. It is important for the treasurer of the church to be able to furnish to givers a statement of gifts of record made to the church. On the other hand, people lose confidence in a church when its records are carelessly kept, thus making statements, and other information given out, subject to question.

A church professes to be an institution of religion but it has its business side and if honest dealing and truthful information are of value anywhere they ought to have greatest value in a church. Its entire financial work should be conducted so as to lift it as an institution above any suspicion of carelessness or lack of adequate interest in safeguarding the sacrificial gifts put into its custody.

CHAPTER XIV

PUTTING MONEY PERMANENTLY TO WORK

THE idea of leaving money to perpetuate service after one has passed on, is not a new one. The church has been the recipient of such funds for centuries. Indeed, it has been the favorite institution to which bequests have been left for that very purpose. We feel, however, that the idea has opportunities that have not been utilized, much less exhausted.

Few institutions have such an opportunity to work in this field. The church, if it will, can capitalize for the Kingdom the confidence people have in it and its more or less permanent ability to serve people. The pastor of a church is near to the people in his parish. Often they turn to him for advice. And suggestions from him at least carry weight in many ways.

We are familiar with trust funds created by gift and bequest to national Missionary Societies, to educational institutions and other benevolent enterprises. We have no word to say to lessen the advice to Christian people to continue this custom. But where there is one person with denominational consciousness sufficient to induce him to remember such Societies in his will, or with a fund placed in a Trust Company, there are five who are interested in a local church and would be attracted to the idea of perpetuating their giving through it as a medium. There are thousands of dollars that could be received by a local church that never would find their way to the coffers of another benevolent institution.

ENDOWMENT FOR BENEVOLENCE

We are not, however, primarily interested in securing bequests for the purpose of supporting the local church itself. There are bona fide situations where that is of value. Some of our down town churches are either going to find some such way of support by permanent endowment or go out of business. Our experiment has been for benevolent objectives. A "Lake Avenue Memorial Endowment Fund" has been created. This is started and is to be further built up by the gifts or bequests of our members. Such gifts are to be preserved intact and each gift to be known as "The —— Memorial Endowment Fund," the blank to carry the name of the donor, or if desired the name of another in whose memory the gift is given.

A COMMITTEE WITH KINGDOM OUTLOOK

The principal of these gifts will be held intact and in trust by our own trustees so that each amount will stand as a permanent memorial to the name associated with the fund. The interest each year will be used in one of two ways. If the giver has specified its use it will, of course, carry on the work for which it is designated. In the case of undesignated income we will provide a method whereby the donor will have the service of a group of far-sighted and well informed people of our congregation which will be the channel through which this money shall be administered. A committee will be formed with the following as its purpose:

First, to put the money in the most needy and most useful place which is in the field indicated by the interest of the donor, the church, and the Kingdom at large. Second, to invest it so that it will prove the largest challenge to the living givers in the church to give more than they previously have given. Third, to use it, if consonant with the other two objectives, to do some task that would not otherwise be done or at least not done so well.

The members of this committee are to be chosen in accordance with a By-law which is to be formulated by our trustees and recommended to the church. The final form of such By-law which will eventually be adopted by the church is not available at this writing. Some things are probable, however. The committee will be composed of not less than seven nor more than fifteen. It will have in its personnel, first, representatives of the different Boards of the church, one or more from each Board. Second, the minister or ministers of the church. Third, a representative of the Woman's Missionary Society and fourth, several others at large to be elected by those already named and to be chosen with the purpose of bringing to the committee the best minds and widest Kingdom knowledge in the congregation.

MONEY PERMANENTLY PROTECTED

Another By-law is to be formulated which will protect donors from fear that the money would be dissipated if the church should ever cease to exist. This will probably provide a legal method by which under certain conditions, such as the cessation of the work of the church for a given period, the funds held for benevolent purposes will automatically be turned over to the main benevolence causes at that time being supported by our denomination, in the ratio indicated by the annual budget of the denomination.

Probably a better idea of the objectives and methods can be obtained by including here the wording of a prospectus of the fund prepared by the committee in charge and sent out to our membership. Even before the booklet had been mailed we had been notified by four that they were carrying insurance in favor of the fund for a total of $24,500. At least five had notified the pastor that provision in favor of the fund was made in their wills. Two were planning to place funds with Trust Companies, the interest upon these funds to continue to themselves until death, and then the fund is to be transferred by the Trust Company to the church. In none of these cases do we know of any funds being given to the church that would otherwise have gone to any Missionary Society. Indeed, our publicity has stimulated interest in that matter so far as wills are concerned.

The material following was presented in an attractive booklet form. The different pages are here indicated:

MEMORIAL ENDOWMENT FUND

of the

LAKE AVENUE BAPTIST CHURCH

"Remembrance and Stewardship"

Presented by the
Memorial Endowment Fund Committee
for the Information it Contains

FOREWORD

THE Church of Jesus Christ is one of the great uplifting and conserving agencies in the world. Without it the race would lapse to lower levels. It is the interpreter of the best and highest for the present and the future. Most of our finest ideals have come through it and many of the holiest memories of loved ones who have gone on are associated with it.

Without the church the light of life would burn dimly for it nurtures our souls and inspires our spirits. Its task is world wide, deep as human need and as high as human aspiration. The success of its work, however, depends upon the love, the loyalty and the gifts of its members.

ENDOWMENT PIONEERS

The men and women of our church who have heretofore provided memorials by endowment are:

Eliza J. and Eugene A. Joslyn, endowment by will	$2,500.00
Mrs. Mary Cady, endowment by will	153.77
Lillie R. Corwin, endowment by will to continue her work among the Indians	6,554.21
Mrs. Leonora J. Franklin, endowment by will	240.00
Mrs. Jane Massey, legacy by will to the Fellowship Fund	500.00
Mrs. Frances A. Johnson, memorial endowment gift by Dr. Ira T. Johnson.	4,000.00

Many others have given freely to the erection and maintenance of the building, the organ and the chimes, but this pamphlet deals only with gifts made in the form of endowment, the principal of which is being held in trust and the income made available for new Kingdom needs as they arise.

"Thanks be to God that such have been,
Although they are no more."

LIVING ON

Back of every fine thing that may seem just to happen there is always an individual or a group of people. It is personality that gives to life its meaning and its beauty. What a loss to the church and to the world it is when these self-effacing men and women who brought fine things into being pass beyond our sight.

It is true that many live on in the memory of those who shared their generation. However, even NAMES which call to mind LIVES rich in devotion will fade unless worthy ways are provided by which future generations may come to know and revere them.

The desire to perpetuate a name is rooted deep in the hearts of men and women. We hope that we may influence and assist the lives of those who come after us. We wish that we might continue to strike blows in the eternal conflict between the kingdoms of darkness and of light even after we are gone.

This is especially true when we consider our relation to the life of our church. Friendship with man and God deepens as the years roll on. Great ventures in Kingdom affairs are undertaken; horizons widen and far down the future we see great spiritual opportunities in which we would like to share.

We May Not Be Here Then—
—But the Endowment Fund Can Serve for Us.

ONE WHO IS LIVING ON

A STRIKING illustration of a desire to "live on" that actually materialized is found in the endowment bequest of our own Lillie R. Corwin, for a number of years a missionary of this church working among the Indians at Reno, Nevada. At her death on September 12th, 1923, it was found that she had arranged that her life savings together with what her parents had left her should be placed in trust with the Lake Avenue Church. The income from these funds was to be used each year to carry on her work.

Every year since her death the income from her bequest has approximated $350. This supplemented by other amounts from the benevolent funds of the church has made possible the maintenance of a missionary on her field. To-day at Stewart, Nevada, hundreds of American Indian young people are being led into fine Christian citizenship. Miss Beatrice Underwood is our present missionary there but she is called the "Corwin Memorial Missionary from the Lake Avenue Baptist Church." She is there because Miss Corwin lived and lives!

"Though being dead she yet speaketh."

THE PURPOSE

Our present Memorial Endowment Fund is to be increased by means suggested later in this booklet and the income used for various purposes. Any donor who wishes the income from his or her gift to go to a specific cause may designate it to that end. For those, however, who prefer to leave money in trust with the church for general benevolent purposes a committee is being created which will render valuable service.

The personnel of this committee will represent the most aggressive missionary and benevolent sentiment in the church from year to year. It will study the world need and apply the income from undesignated benevolent funds where that need is greatest. In doing this the committee will select those causes which it believes will most greatly expand the Kingdom of our Lord.

At no time will the income from Endowment Funds be a substitute for the gifts of living members. Each investment from such income made in Kingdom Service will be set forth as a challenge to new and greater giving on the part of living members. The combined giving of the two will support the cause. Thus shall the present and the departed members carry on for God and "Lake Avenue."

"To you from failing hands we throw
the torch; be yours to hold it high."

INVESTING FOR ETERNITY

ALL MAY HAVE A SHARE!

It is not enough to say that others must take the places of the men and the women whose terms of service in the Church have terminated. While others will endeavor to fill such places there must be available the interest and means of additional people to hold what has been gained and to seize and broaden new opportunities. The sources of additional interest and means are twofold:—that of an increased membership and that of people who provide while living for a continuance of their interest and support after they are gone, through endowment gifts.

The names listed in this booklet are those only whose memorials and gifts are now actually held in trust and the income only being used to promote the work of the church and Kingdom. The committee has knowledge of other gifts already arranged by will, trust agreement and insurance. Some there are who plan to make present cash gifts as memorials to former members of the church family who have completed their opportunity to contribute of their ability, interest and treasure.

The size of a gift is not its greatest value. No one need feel that he is barred from "investing for eternity" because of inability to do it on a vast scale. The desire to live on and the will to make an endowment gift are the only requirements.

"Never a Loss to an Investor"

INVESTING FOR ETERNITY

HOW MAY I SHARE?

THE following methods, some of which are already in use, are available to put into effect the prompting of any heart to create a memorial:

(1) A present gift as a Memorial.

(2) A fund given to a Trust Company to keep invested and pay the income to the giver as long as he or she shall live; and at death pay the fund to the Church as a Memorial.

(3) A gift incorporated in a Will and payable to the Church at the death of the giver.

(4) By the giver taking out an insurance policy on his or her life, for the amount desired for a memorial making the policy payable to the Church, and paying the annual premiums upon the policy as an additional gift to the Church; or if one is now carrying several policies of insurance in a total amount greater than is now needed for the protection of his family, by making the church beneficiary in one of such policies and delivering it to the Church.

Nearly sixty years ago two men knelt in prayer to dedicate the plot of ground where Lake Avenue Church now stands. Steadily the ranks have grown as year after year men and women have invested life and money. What we are and what we have as a church were made possible in large measure by their investments.

"Such Love Shall Live."

HAVE YOU—

—made provisions to live on?
—prepared your Will?
—provided a legacy for the church, as a memorial or in recognition of your stewardship?

IF NOT, DO SO NOW.

A SENSE of stewardship, a vision of carrying on, can be made effective by inserting in a Will provisions similar to these:

(1) "To the Lake Avenue Memorial Baptist Church of Rochester, N. Y., I give .... Thousand Dollars."

"This gift is dedicated as a memorial to ...., and to continue my support and contribution to the Christian work carried on by that church."

(2) "I give to the .... Trust Company of Rochester, N. Y., the sum of .... Thousand Dollars, to keep invested, pay the income to (self,—wife,—Mother,) for life, and then pay the fund to the Lake Avenue Memorial Baptist Church, to be known as the .... Memorial Fund."

or by taking out Life Insurance for an amount desired as a memorial and making the policy payable to the church.

If during your life you gave to the support of Kingdom causes would it not be fitting if some part of your estate were to go to that end also?

We realize that most of the work in building up a fund like this will necessarily be done personally and the committee expects to render this service, but the prospectus is mailed with the expectation that it will rouse interest in the plan and give enough information so that inquiries will be made which can be followed up in person by members of the committee that is now, or will be, in charge of this part of our work.

STUDENT LOAN FUND

One of the experiments that led us to think of this larger benevolent fund was our experience with what we call our "Student Loan Fund." Seven years ago we started this fund with an appropriation from our benevolent Contingent Fund, of Three Hundred Dollars. Those who were interested in its objectives were asked to contribute to it until it became large enough for our purposes. Since that time amounts have been given to the fund until now it amounts to Forty-five Hundred Dollars.

The fund is revolving. Its purpose is to have an amount of money from which loans can be made to students from our congregation who desire higher education. To qualify they must have done something to show their need, ability and determination to help themselves. The loan must not exceed Two Hundred Dollars in any one year, is without interest until the student has finished school and then draws interest until repaid; two years, if needed, are given for repayment. Loans thus made are protected by a signed note, either endorsed by a responsible endorser, or protected by an insurance policy upon the life of the student, large enough to cover the entire face of the expected loan, and carried in favor of the church.

Students desiring to apply for loans fill out the following application:

APPLICATION

I hereby make application to the Lake Avenue Memorial Baptist Church for a loan from its "Student Loan Fund," and covenant and agree with said Church as follows: I will give the Church my demand note with interest; it being understood, however, that interest will be charged only from the date I leave school. I further agree to make payments upon the note in such quarterly installments as will make full payment of the note within two years after I leave school; the first installment to be paid six months after that date.

In recognition of the financial assistance so rendered to me I will faithfully aid in the work of the Church; and will keep the Church office informed of any changes in my address, and I certify my answers to the following questions:

1. How long have you been a member of Lake Avenue Church and are you a regular attendant at its services?
2. Of which of its organizations are you a member?
3. Are you a regular contributor to the church, and in what amount?
4. How far have you progressed with your education, what school do you propose to enter or continue in and for what further period?

5. What amount are you requesting for this school year and do you expect to apply for further loans from this fund in subsequent years?
6. Have you worked your own way through some part of your school course, and if so, how much?
7. What have you chosen as your life work?
8. Will you take out insurance or assign present insurance upon your life to secure double the face of the loan if granted? If so, in what amount and in what Company?
9. Can you furnish a reputable endorser on your note?

Certified and subscribed by me this —— day of ———————— 192 .

Approved by Committee: ————————

RESULTS THROUGH SIX YEARS

During the six years it has been in operation nineteen students have been helped by it to secure higher education. Of those who have made loans seven have repaid them in full. Six are still in school. Five are making payments from time to time. Only one has shown an inclination not to honor the obligation and even there we still hope for repayment. In no case has death put the insurance in force and in no case has an endorser been called upon for backing.

There is a Student Loan Fund Committee of three which controls the funds, passes on the applications, makes the loans and keeps in touch with the young people. Its sessions are private and its work carried on quietly. It is appointed by the trustees and reports to the church on the financial items such as number of loans, amount on hand and other items of interest, but of course the names of those borrowing or conditions of loans or repayment, are held entirely within the committee.

WORKING ON

The Master suggested in one of his parables that it was possible for us to make such use of money while we were here that it would send on friends to meet us in the eternal habitations. Following this clue we seek to get our people to leave some of their money so that after they are gone it will keep on striking a blow for righteousness in the place where they labored.

CHAPTER XV

CHURCH RECORDS AND OFFICE METHODS

Most of us feel the importance of keeping church records in accurate fashion. We have this brought home to us on such an occasion as a centennial or a fiftieth anniversary when we attempt to collect data about the early days of a church and frequently find the material sadly lacking and traditions conflicting.

KEEPING RECORDS SAFELY

To meet these and like needs we have proceeded along the following lines: We had built into our building a fireproof room large enough to hold a safe and shelves for historical records and files of valuable data. In this room there is a stock cabinet where the card index record of church membership, pledge cards, treasurer's books of past years, cuts, etc., are kept. This room guarantees a safe place as a depository. It is under double lock, with both fire door and ordinary door.

A CHURCH HISTORIAN

In order to preserve the early records of the church and amplify them while there are still people whose memories reach back to the beginning we have appointed a Church Historian who is at work securing interviews with those who are charter members, collecting pictures that show scenes of the early days, clipping old files of magazines and papers and building up an historical scrap book. In this connection we have made a set of slides of people and scenes of the early times in the church life. On different occasions these are shown both to enable those who utilize the church to-day to better appreciate the heritage they enjoy and to draw from the audience any facts or data that would further add to our records.

BINDING THE CALENDARS

We have bound files of the church calendars running back through thirty-six years. For the first eighteen years of these we are indebted to my predecessor, Dr. Clarence A. Barbour, whose personal parish records have been graciously placed in the archives of the church. To make our present calendars of more historical value we make it a point to put on them from week to week the records of births, deaths, weddings, and the names of new members together with the records of elections, important actions of the church and other facts that are of interest.

Of course, we preserve and bind the annual denominational publications that have in them the statistics of our church life.

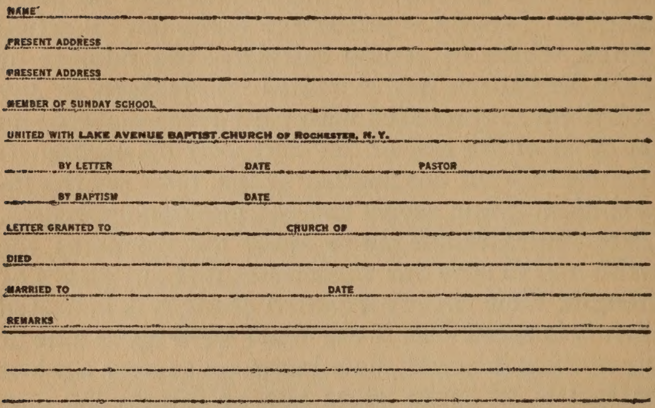
USING GRAPHS

About every ten years we summarize the statistical record of our church in graph form. As a sample, the story of approximately fifty years up to 1920 is told by the frontispiece. It will be noted that it is given on a percentage basis, not on actual figures, which of course calculates the number of times the church has increased its strength in any given item as compared with the figures reported on that item at the end of the first year of its life. In 1930 we will put out another graph, both for the information of our people and for historical purposes. These charts enable us to study the trends of the parish and to note our weaknesses and our places of strength. How rapidly a church changes is indicated when it is noted that if the chart were up to date at this writing it would show increases as over against the figures of seven years ago of twenty-one percent in Church School membership, forty-seven percent in church membership, fifty-four percent in property values, ninety-three percent in current expenses and one hundred twenty-three percent in benevolences.

PERMANENT CHURCH RECORDS

We attempt to make an adequate record of current history. Different organizations are asked to see that the books for their Minutes shall be of a durable type so that they can be permanently preserved in our files. The Trustees' Minutes are kept on loose leaf pages so that they can be bound. The church membership records are kept in a card index file in the fireproof vault. For this purpose the following form is used, printed on both sides:

Form of card for membership record file.



NAME

PRESENT ADDRESS

PRESENT ADDRESS

MEMBER OF SUNDAY SCHOOL

UNITED WITH LAKE AVENUE BAPTIST CHURCH OF ROCHESTER, N. Y.

BY LETTER DATE PASTOR

BY BAPTISM DATE

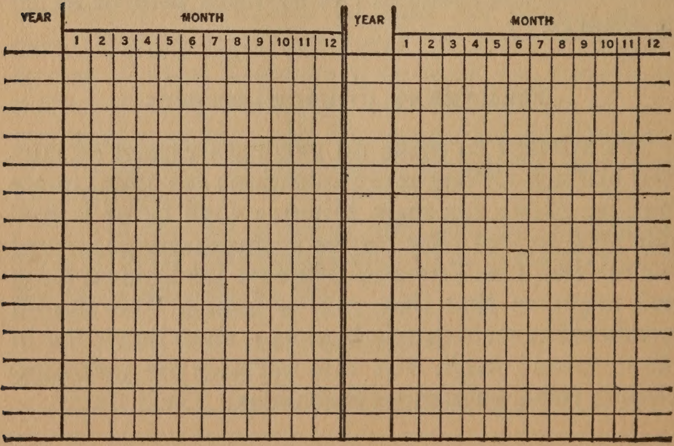
LETTER GRANTED TO CHURCH OF

DIED

MARRIED TO DATE

REMARKS

Reverse side of card, used for record of attendance at communion.



YEAR	MONTH												YEAR	MONTH											
	1	2	3	4	5	6	7	8	9	10	11	12		1	2	3	4	5	6	7	8	9	10	11	12

It will be noted that this gives room for a Communion record of the member through a good period of time. We have discarded the custom of printing a membership directory each year because of the continual change in names and addresses, keeping the record for office purposes in the card index file and for calling purposes in loose-leaf note book of pocket size. These last are written by hand and kept up to date weekly from the changes noted on the calendar.

In a heavily bound book is contained also a list of all weddings with names of parties, witnesses, the minister and date; in another place, a record of all funerals conducted by the ministers, with accompanying data. Still another record is kept of children dedicated. In this book also we keep the record of each regular public service held in the church, date, number in attendance, speaker, loose change offering and weather conditions.

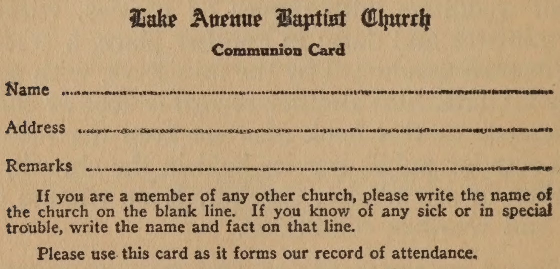
HISTORY IN SCRAP BOOKS AND MOVING PICTURES

The Minute book of the Church Clerk, which contains the official record of the actions of the church, is supplemented in various ways by the Church Historian. A scrap book of newspaper clippings and write-ups of various events gathered from different sources is kept. Pictures are made of important events and kept in the files. Lantern slides made from these are used often on historical occasions.

A moving picture is also taken of certain outstanding events. Such a film is taken annually at the church picnic and until a church does this it is hard to realize its value. Our film records now go back for five years and when the reels are displayed scores of people who have gone on into the other world seem to come back to our midst again. What this means to their loved ones as well as to the church at large can easily be imagined.

REACHING STRANGERS

In attempting to get in touch with those who may be prospective members every church will naturally develop its own system. We have used the monthly communion card in this form:



Lake Avenue Baptist Church

Communion Card

Name ....

Address ....

Remarks ....

If you are a member of any other church, please write the name of the church on the blank line. If you know of any sick or in special trouble, write the name and fact on that line.

Please use this card as it forms our record of attendance.

All present are asked to register with name and address and if they have another church home to indicate it. From this it is easy to sort out those who may possibly be interested in uniting with the church. To them the following letter is sent during the week following Communion:

Dear Friend:—

We were very glad to see your card on the plate showing that you were in attendance at our service Communion Sunday. We want to express our pleasure at your being here, our welcome to you and our earnest hope that you may come again. We enclose pastor's acquaintance card and would be glad to have you check the items that represent your position and return it to the church.

If we can serve you we would be glad if you would let us know.

Yours sincerely,
(Ministers.)

The card enclosed is the one usually carried in the pew racks and is as follows:

Pastor's Acquaintance Card

Lake Avenue Baptist Church

Rochester, New York

In order to acquaint the pastor with your interest in the church, will you read through the different statements which follow and check the one which represents your position.

☐ 1. I should like to receive announcements of special services at Lake Avenue Church.

☐ 2. I am a member of the Baptist Church of

....of which

....is Pastor,

and would like to have you send for my church letter to unite with this church.

☐ 3. Understanding that people presenting letters from Evangelical churches, other than Baptist, can be received into Associate Membership in Lake Avenue Church I should like to have you send for my letter which is in the

..............................church of......................

of which.. is Pastor.

☐ 4. As a professing Christian who is thinking of uniting with the church I would like to talk with one of the Pastors of this church about membership here.

☐ 5. I desire to here record my decision to accept Jesus Christ as my Master and Lord.

☐ 6. Friends of mine whose names I place on the back of this card have no church home in Rochester so far as I know and might be interested in this church.

Name ....

Address ....

Often at the regular services, the ministers call attention to these cards and ask those who are visitors to make use of them.

In the Church School and young people's groups we use the following "Forward Step" card:

FORWARD STEP CARD

(Check the statement which represents your decision)

Desiring to make the best use of my life and to develop it further in the best things, I record here my decision to take the following forward step:

☐ 1. To confess Christ as my personal Saviour and the Master of my life.
(For those who have not made a confession of faith in Christ)

☐ 2. To unite with a church.
(For non-church members)

☐ 3. To reconsecrate my life to the Master's work.

☐ 4. To attempt with Christ's help the definite conquest of some known weakness in my life.

☐ 5. To dedicate myself to Christian service no matter what vocation I may choose.

☐ 6. To give myself to some form of Christian service as a life work.

Name ....

SEEKING DECISIONS

In connection with our evangelistic work at Christmas time the "White Gift" idea is emphasized and we use the following decision card:

Lake Avenue Baptist Church

ROCHESTER, NEW YORK

MY SPIRITUAL WHITE GIFT

(Please check with pencil mark the items that represent your spiritual White Gift.)

Inasmuch as at this season of the year all are thinking of the Saviour's great gifts to us, I desire, as my spiritual white gift to record my decision to take the forward steps religiously, which I have checked below:

In the Personal and Family Life

1. To confess Christ as my personal Saviour.
2. To conquer some known habit of my life that is displeasing to the Master.
3. To read the Bible each day.
4. To start the family altar in my home.
5. To give my life to some form of Christian service.

In Church Life

1. To join a class in the meaning of church membership.
2. To confess Christ in baptism.
3. To bring my letter and join the church, and I authorize the pastor to send to Rev. .... at .... for my church letter.
4. To do my best to attend church regularly.
5. To try my best to win some one else for Christ and the church.
6. To begin the giving of at least one-tenth of my income to the work of the church and Christ's Kingdom.

In the Church School

1. To be loyal to the church school as well as to my department and class.
2. To act as substitute teacher and prepare a specific lesson each week (state department preference.)
3. To assist in the recreational and social activities of the church school by ....
4. To help with clerical work when needed.
5. To call on others, as their names are assigned.
6. To respond to any request of the church school officers or teachers for service for which I am fitted.
7. To encourage my children to prepare the lesson and be on time and to encourage regular attendance.
8. To join a class in Teacher Training.

Name..

Address..

KNOWING OUR RESOURCES

When a new member presents himself for church membership he is asked by the Boards which meet him to fill out the following card

Full Name
Home Address Telephone
Business Address Telephone
Previous Church Home

Previous Church Experience: Please indicate whether you have taught in Sunday School, had a church office, or worked in any church society, sung in a choir or otherwise been specially interested in any church, Sunday School, or social service group.

Please check here where your chief interests lie in church work and life.

1. Sunday School
    Teaching
    Secretarial Work
    Membership in a class
2. Men's Work
3. Women's Work
4. Young People's Work
5. Singing
6. Social Service
7. Boys' Work
8. Girls' Work
9. Physical Work
10. Visiting

This enables the church office to pass on to the different departments information that they should have about the new member.

OFFICE MACHINERY

It is hardly necessary to point out the value to a church of having as many of the modern labor saving devices as possible in the church office. The smaller the staff the more valuable these bits of machinery become. Duplicators, addressographs, multigraphs, adding machines, letter stamping machines, letter sealing machines, etc., help greatly. Letter file transfer cases and other office aids are of course only common equipment in any up-to-date office. Stereopticons, balopticon and moving picture projectors we have found of the usual value.

We have attempted to create a feeling of pride in records on the part of all who had them in charge in the church. For instance, we have held institutes for all the treasurers of the different organizations in the church and given them information as to a standard method of keeping their books, what was expected and involved in an annual report and other information as to the technique and spirit of the task they are asked to perform. A similar evening was given to secretaries at one time, that we might accomplish more uniformity in the records and create a greater efficiency on the part of all.

A church office is a place where the work of the church can be greatly helped or hindered. We certainly should make it a place of helpfulness, if tools and methods, those commonplaces of modern life, can make it so. The items as to records and office methods included here are not presented as a display covering our work or the work of any other church. They were selected because in some cases they were different from the ordinary method and in other cases because they were the things about which we most frequently receive inquiries.

CHAPTER XVI

THE CHURCH AND ITS COMMUNITY

THIS is no attempt to outline a complete program for a church in its community. We state our ideal for ourselves in saying that we feel we must be a force for righteousness in our own neighborhood as well as in the ends of the earth. Every movement that is for the betterment of our city ought to feel the lift of our people as individuals and count on us as a church to be on its side. We want the forces of evil to know that we are against them, and the more they know it the surer we are that our ideal is being reached.

We have done many of the usual things in attempting to know and serve our community. To these we simply refer. Among these usual methods of putting the church into community life are the work of the pulpit in proclaiming the social and civic applications of the Gospel; the teaching in the entire Church School which is turned directly toward Christian living in all the daily relationships, including a number of projects worked out through organized classes; the starting of branch Church Schools in new sections; the carrying on of a vigorous Daily Vacation Bible School for years in our own building and the yearly financing of from one to three others; the maintaining of week day religious education for our vicinity and contributing money and leadership for its spread over the city.

We have adventured a bit off the beaten track in the fields entered by our social workers. One half of the time of a paid member of the staff is given over to community service, although all members consider themselves working in this field. The usual relief work is carried on but on the remedial rather than on the dole basis. We coöperate with all the local agencies that work in this field, including the Social Welfare League, Community Chest, Department of Public Charities, Shelter, Police Department, and School authorities.

We have maintained an employment department for ten years and have had most cordial relations with the employment managers of most of our larger firms.

SOCIAL SERVICE COMMITTEE

In this connection we have also a "Social Service" Committee composed of social workers who are members of the church. Difficult cases are handled by the workers after consultation with this committee. The method consists usually in working out as nearly as is possible a rehabilitation program for the person or home involved in the case. We then give such backing of friendship and advice as we can give. Positions are secured if this is possible, if not loans are made. Loans are ordinarily handled through a Benevolent Loan Society organized on a community basis. Money if given is given in such a way as to least interfere with the sense of independence we strive to conserve.

DELINQUENCY

Where cases involve delinquency of youth we utilize a committee of Big Brothers and Big Sisters to supplement the efforts of the welfare worker. In addition to this some most rewarding experiences have come as the result of the work of the Big Sisters with girls not delinquent but in home situations where proper care was difficult.

We have done some work in the field of guidance of those who have been discharged from penal institutions and have had several younger offenders paroled to our care. The Social Service Committee has also a legal department and during the course of the year many cases involving legal matters such as the settlement of accident claims, protection of the rights of children and many other such matters are quietly handled as a service by these men.

A CHURCH SCHOOL HEALTH NURSE

Along health lines we coöperate of course with the usual health drives by posters, instruction to the children in Daily Vacation Bible School and Week Day Religious Education as well as urging coöperation through the Church School and calendar. In addition we have a health committee in the Church School with a nurse on duty on Sunday to watch for cases where children may show symptoms of contagious diseases. Often where disease may not have developed far enough on Friday to be detected in the day school it has progressed far enough on Sunday to be easily identified and, of course, to carry danger both to the child who has it and to others in the class room. Such a nurse can help the child, the parent and the school.

CIVIC COÖPERATION

We have tried to gear the church onto the effort to produce intelligent citizenship. When an Amendment to the Constitution gave women the right to vote we held extensive lecture courses on the duty and privilege of voting, and by the use of a voting machine and instruction by the Commissioner of Elections we sought to make it simple for new voters to avoid mistakes and accomplish what they wished by their votes.

Each year when any moral issue is involved in an election, we attempt to point it out and urge our people to apply Christian idealism to the use of the franchise. In the last years we have had much to do with law enforcement and have coöperated with local and federal officials in attaining that end. When the pastor was chairman of a city committee appointed to achieve that result the church gave most loyal backing to the various means chosen to accomplish the purpose.

Our people have held before them the idea of service for the community as a normal expression of the Christian life. Twenty-four members of the church are now working in professional welfare work in the city and the number of those who serve in voluntary relationship in each of the community forward movements on drives, campaigns, etc., would run into the hundreds.

From time to time we have conducted community parish surveys, along housing, industrial and foreign speaking lines, as well as along religious lines. As a result of these surveys we have found many fields of service opening to us.

WORK FOR OTHERS

Various teams have been formed to carry cheer to different groups in the city. One of our men heads a group which goes on Saturday evenings, taking a moving picture outfit and the orchestra from our Church School and they give a program of entertainment to people who are in the hospitals, old folks' homes, and other institutions of the city.

During the winter a Gospel team of young people goes out on Sundays to take charge of the services in smaller churches within a radius of forty miles. They visit shut-ins in the afternoon, conduct the Young People's meeting and bring their Gospel message through word and song at the evening service.

When the radio came into use we immediately arranged with the radio pioneer of our community to install his experimental station in our church and from that time we have broadcasted our services. The ministry to those confined to their homes and sick beds, which is rendered by the broadcasting of religious services is too well known to need comment. The church has borne practically all of this expense as a benevolent item raised through special gifts.

HELPING OTHER CHURCHES

We conceive it our duty to strengthen the religious forces of the city by coöperation rather than to emphasize the perogatives of the local church. Naturally we are affiliated with the Church Federation and support it by gifts but we have also tried to accept and back its principles of comity in our work and abide by its decisions when they were contrary to our plans.

In our relationship with the other churches of our denomination we have chosen to put the church back of the combined work of the group rather than feature its individualistic ability. In our judgment the first policy is a more fruitful one for the religious forces of a city, than the latter. Even where we have borne most of the burden we have placed new projects under the control of the united church groups.

We hold that no church has a right to use bigness as an argument for anything except larger service. Not always have we been able to live up to our ideals but we have constantly urged our people to watch for chances where we might serve the smaller churches and strengthen them rather than weaken them. A larger church with a better equipment has more attractions for many people than a smaller church. However, we have tried to enable the smaller churches of our territory to utilize as far as they can both our experience and our equipment. During the season workers from our church go constantly to speak for and council with church groups on financial campaigns, Church School programs, dramatizations, building enterprises and scores of other projects. Many pieces of our movable equipment are in service frequently in other churches. Where any organization in the church works out a program of merit on a given subject it is frequently repeated at another church if desired.

The problem of letters between the large and small church is not an easy one. We have tried as far as possible to avoid drawing members away from smaller churches in the community. On the other hand, we have frequently sent the names of our members who have moved near to another church and who were somewhat interested in it, to the pastor of that church with the suggestion that if they cared to work there and it was easier for them to do so we would put no stone in the way.

FOREIGN SPEAKING WORK

Our experience in work with foreign speaking people may be helpful to others. The church is located where on one side there is an area very thickly populated with Italian people, and a residence section of the city on the other. We recognize an obligation to the Italian community and have had a Commission on Foreign Speaking Work studying the matter and supervising experiments which have been attempts to arrive at a program.

Ultimately we feel that there should be a Christian center in our neighborhood, with its own buildings supported by all denominations. We have something like this in two other sections of the city. We have made several approaches to interdenominational groups in the city to accomplish this in our community but at present nothing has come of them. Pending this, we have moved along the following lines:

GOING INTO THE HOMES

First, we have wanted as far as possible to build the ties that bind together the older and newer Americans. Our women formed a group for friendly visitation. Some forty of them agreed to prepare themselves to go into the homes of foreign speaking women and get acquainted with them, teaching them English if desired, telling them of our American customs, advising with them in their problems and helping them to make use of the various things in the community that could be of help to them such as the Visiting Nurses' Association, health clinics, milk stations, etc. These visitors try to show by life and word the Christian spirit. They carry some Christian literature such as Bibles, tracts, etc., into the homes and watch for the natural opportunity to bring the Christian message. At Christmas time and several other times during the year these parents and children get together at the church for a social time. The visitors have also dramatized some of their experiences and conversations and presented them before our people and other churches with a marked increase in sympathy for foreign speaking Americans as a result.

For the last three years we have had, during the winter, a community school on Saturday afternoon to which the children of these homes have come. This has been run largely as our Daily Vacation Bible School is run with a combination objective that is religious and civic.

On Sunday afternoons we have in our building a preaching service in Italian and a Sunday School for Italians. These services include both parents and children.

Our young people also teach in other foreign speaking Christian centers of the city and a committee from the Woman's Society puts the different organizations of the church in touch with the special needs that rise in these centers.

While these methods have been followed in the homes where the parents do not speak English we have assimilated into our own Church School and church membership some of the second generation of newer Americans.

No one can start to work at this task without meeting serious problems but we are confident that these problems are less than the difficulties that we will all meet if the church does not try constantly to find the solution. Already one of the largest results obtained has been the effect upon ourselves. An increased sense of responsibility and broader sympathies are both evident in our church life.

APPENDIX A

Memory Verses from A to Z

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.—John 15:4.

Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10.

Come unto me all ye that labor and are heavy laden and I will give you rest.—Matt. 11:28.

Delight thyself also in the Lord, and He will give thee the desires of thy heart. Commit thy way unto the Lord, trust also in Him and He shall bring it to pass.—Psalm 37:4, 5.

Except one be born anew, he cannot see the kingdom of God. —John 3:3.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—John 3:16.

Go ye into all the world, and preach the gospel to the whole creation.—Mark 16:15.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—Prov. 16:32.

If thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire upon his head.—Rom. 12:20.

Judge not, that ye be not judged.—Matt. 7:1.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—I Cor. 3:16.

Let not your heart be troubled; believe in God, believe also in me.—John 14:1.

My grace is sufficient for thee: for my power is made perfect in weakness.—II Cor. 12:9.

Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.—Zech. 4:6.

Oh come, let us worship and bow down; let us kneel before Jehovah our Maker.—Psalm 95:6.

Pray without ceasing.—I Thes. 5:17.

Quit you like men, be strong.—I Cor. 16:13.

Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.—Acts 20:35.

Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven.—Matt. 19:14.

Thy word is a lamp unto my feet, and light unto my path.—Psalm 119:105.

Underneath are the everlasting arms.—Deut. 33:27.

Verily, verily, I say unto you, he that believeth hath eternal life.—John 6:47.

Whatsoever ye would that men should do unto you, even so do ye also unto them.—Matt. 7:12.

'Xcept Jehovah build the house, they labor in vain that build it.—Psalm 127:1.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me.—Psalm 23:4.

Zion shall be redeemed with justice, and her converts with righteousness.—Isaiah 1:27.

APPENDIX B

Curriculum of Lake Avenue Church School.

In which is reproduced a report of the curriculum committee made to the Church School council.

DEPARTMENT
  Pre-School Class. Age—about 3 and 4. Children not in public kindergarten.
TEXT-BOOK
  Object lessons for the Cradle Roll Class.—Danielson. Pilgrim Press.
EXPLANATORY NOTE
  Dr. Kirkpatrick declares: "This is the time—when the child readily acquires religious ideas. His idea of God is likely to be based on his idea of persons."
AIM
  "To give a year's definite religious nurture preparatory to that of the Beginners' Department, helping the child to trace his daily benefits back to the heavenly Father."
SUPPLEMENTARY AIDS AND HOME MATERIAL
  Blocks, box of objects, Home stories, crayons, paper
  "The Mother Teacher of Religion."—Betts
  "Child Nature and Child Nurture."—St. John
  "From Infancy to Childhood."—Smith
  "The Mental Growth of the Pre-school Child."—Gesell
  "The Dawn of Religion."—Munford

DEPARTMENT
  Beginners. Age 4 and 5
TEXT-BOOK
  "The Little Child and the Heavenly Father."—Danielson
  "The Sunday Kindergarten."—Ferris
EXPLANATORY NOTE
  This is a two year cycle course.
  "A little child's world is mother, father and those in the

home. To them, he looks for food and care. Though God the King, or Christ the Savior, are equally inconceivable to him, he can picture God as a Father, loving and caring as his own mother and father cares. Close to him is the great out-of-door world, the birds, the animals and because he hears the stories of God's care for people, he learns to apply to himself the verse: 'He careth for you' and in a very real way learns to feel 'God is love.' "

AIM

To build on the previous pre-school course and to lead the little child to know God cares for all.

SUPPLEMENTARY AIDS AND HOME MATERIAL

Children's Story folder.
A set of large pictures
"Religion in the Kindergarten."—Rhodes
"Introduction to Child Psychology."—Waddle
"Kindergarten Method in the Church School."—Baker
"A Study of the Little Child."—Whitley
"The Child, his Nature and his Needs."—O'Shea
"The New Psychology and the Parent."—Miller
"Teaching Children to Pray."—Munford

DEPARTMENT

Primary. Public School. Grade 1st., 2nd., 3rd.

TEXT-BOOKS

International Closely Graded.—Pilgrim Press
Stories about God's Gifts—1st. Year
Stories about God's Helpers—2nd. Year
Stories about God's Will—3rd. Year

EXPLANATORY NOTE

This is a three year course. It is built upon the previous lessons of the Beginners, leading from the home life of the little child to the bigger world in which he is entering. First, he thinks of home and father and mother's care and then of God as the bigger, greater, more loving Father. It is an attempt to lay the foundation for real missionary interest and world brotherhood to enable the child to feel that God loves all the world of which he, the little child, is a part.

AIM

To develop or awaken first the religious feelings, love, trust and obedience and to lead the child to give free and natural expression to them.

Character is a development from within.

SUPPLEMENTARY AIDS AND HOME MATERIAL

Pupils lesson folders, Teachers' manual, picture sets, crayons, cutting paper, handwork supplies.

"Child Religion in Song and Story"—Books I & II.—Univ. of Chicago Press

"The Second Primary Book in Religion."—Abingdon Press

"The Pilgrim Elementary Teacher."—Pilgrim Press

"The International Journal of Religious Education."

"Methods for Primary Teachers."—Lewis

"Primary Methods in Church School."—Munkers

"Primary Missionary Stories."—Applegarth

"How to Teach Religion."—Betts

"Human Behaviour."—Colvin and Bagley

"Childhood and Character."—Hartshorne

"Bible Story Book."—Danielson

"Instructor Picture Studies."—Owen Publishing Co.

"Normal Instructor and Primary Plans for teachers of all grades.

"Primary Worship Programs."—Thomas

"The Mayflower Program Book."—Perkins and Danielson

"Primary and Junior Songs."—Hofer

"A Year of Primary Programs."—Chapin

"Every Day Lessons in Religion."—Baker

Memory work—Monthly memory Scripture and memory hymns.

DEPARTMENT

Grammar. Public School. Grade 4th., 5th., 6th.

TEXT-BOOK

International Closely Graded.—Methodist Book Concern

Stories from the Olden Times—4th. Grade

Kingdom Stories—5th. Grade

Gospel Stories—6th. Grade

EXPLANATORY NOTE

These lessons are planned to create within the pupil "a desire to become doers of the word and not hearers only."

Up to this time the child has not learned to handle the Bible as a text-book or to become familiar with it. "An attempt is made to lead him step by step in his growing ability to handle the book, to learn facts about it and where to look for and find stories. Obedience is the key word to the second year's work." No one can attain perfect self mastery who has not first learned to yield obedience to rightful authority.

AIM

To present Jesus Christ as our example and to show that the Christian life is a life of service.

SUPPLEMENTARY AIDS AND HOME MATERIAL

"Old Testament Stories."—University of Chicago Press
"Graded Bible Stories."—Mutch
"Hero Stories."—Baldwin
"Curriculum of Worship."—Crandall
"The Junior Bible Teacher."—Scribner's
"World Stories Re-told."—Sly
"Junior Missionary Stories."—Applegarth
"The International Journal of Religious Education"
"Telling Bible Stories."—Houghton
"The Junior Worker and His Work."—Baldwin
"Boys and Girls in other Lands."—Whitley
"Learning to Live."—Hawthorne
"Childhood and Character."—Hartshorne
"A Travel Book for Juniors."—Hanson
"The Old Testament."—Moffatt
"The New Testament."—Moffatt
"The New Testament."—Montgomery
"The New Testament."—Goodspeed
"Reading and Living."—Lyman
Pictures and Maps.

NOTE

"When these lessons were prepared they were a great advance in curriculum making and for the average teacher they still have a great value" but these are material centered, not child centered. The new revised series which are now going prepared are distinctly better in a number of ways.

MEMORY WORK

In the Grammar Department we expect pupils to learn the books of the Bible and become in a very definite way owners of certain helpful facts regarding it.

DEPARTMENT

Junior High. Grade 7th., 8th., 9th.

TEXT-BOOKS

1st. Study Hour
- "Hebrew Life and Times."—7th. Grade.—Hunting
- "Life and Times of Jesus."—8th. Grade.—Grant
- "Early Days of Christianity."—9th. Grade.—Grant

2nd. Study Hour
- "The Story of our Bible."—Chas. Scribner's Sons
- "Christian Life and Conduct."—Chas. Scribner's Sons
- "The Christian Life and the Christian Church."—Beaven

EXPLANATORY NOTE

The first study hour of the school is the heavy hour when the pupil is better able to concentrate. There are three distinct courses, each built upon the previous course. "Hebrew Life and Times" carries a thread of historical continuity. It is a course seeking to emphasize the social and religious life of the Hebrews in such a way as to show their contribution to Christianity in ethical and religious ways. It also prepares the way for the Christian era which begins in the following year with the "Life and Times of Jesus." This course introduces the complete narrative of His life, emphasizing His teachings and human relationships. The third year study course, "Early Days of Christianity," is a study of the peoples and times and something of the persecution and heroism of the early Christians and establishment of the early Christian church. This course is built upon foundations previously laid to give to the pupils a solid understanding of the true meaning of the missionary work and our duty as Christians towards it. The second study hour a cycle course is used.

AIM

To give the origin of the Biblical books, story of various translations and an account of how the Bible came into its present form. "To understand the Bible more clearly and to appreciate more deeply its value." To develop habits of Christian service and to secure acceptance of Jesus as personal Saviour and Master of life. "(The first or Grammar Department course, the 'Life and Stories of Jesus' emphasizes the human Jesus as friend, helper and neighbor. At the age of 14 or 2nd. year Junior High, the course on Jesus is the complete story of His life, while the first year Senior High is the fruit of His teaching applied to character and conduct.)"

SUPPLEMENTARY AIDS AND HOME MATERIAL

"Life of Jesus."—Gates
"Leaders of Girls."—Espy
"The Junior High School."—Briggs
"Paul of Tarsus."—Atkinson
"The Girl and Her Religion."—Slattery
"Hebrew Home Life."—Lobingier
"Church work with Intermediates."—Finn
"Adventures in Habit Craft."—Schauffler
"Psychology of the Junior High Pupil."—Pechstein and MacGregor
"Teaching the Youth and the Church."—Maus
"The Project Principal in Religious Education."—Shaver
"You and Your Church."—Kirtley
"When We Join the Church."—Ryan
Pictures—Maps.

DEPARTMENT

Senior High School. Grade 2nd., 3rd., and 4th. Public High School.

TEXT-BOOKS

"Builders of the Church"—Tucker
"Out Into Life"—Horton
"Myself and My Work"—
"Life of Christ" and "Christian Living" Series—Graded Press

Explanatory Note:

During the first half year "Builders of the Church" is used by the two first year classes. By means of notable biographies the greatest moments in the life of the early Christian Church are set forth. In this way the youth of today may see the growth and development of the Church through the life of its builders. Believing that the Spirit of Jesus is thus emphasized the material and content best suited to this end is presented to each group. The aim of the teaching, is to present the story of the Church as the work of lives dominated by the Spirit of Jesus in such fashion that the young folk will wish to share the task of creating continually a finer society and a better world. "Out into life" is primarily for boys placing before them the basic principles of successful living. The companion book for girls is "Myself and My Work." The courses thus taught called for the presentation by outstanding people on the last Sunday of each month, of the claims of the various vocations and professions upon young people.

SUPPLEMENTARY AIDS:

"Formation of the New Testament."—Goodspeed
"The Spread of Christianity in the Modern World."—Moore
"The Unknown Bible."—Moehlman
"The Real Jesus."—Francis
"Handbook for Young People."—Thompson
"Out of Doors with Youth."—Davies
"Youth Organized for Religious Education."—Maus

APPENDIX D

Letter and Circular Sent to Non-resident Members

Lake Avenue Baptist Church

Rochester, N. Y.

Dear Friend:—

I am writing you as pastor of the home church asking you to read carefully the enclosed copy of the rules of the Board of Deacons pertaining to non-resident membership of the Lake Avenue Baptist Church.

I often wonder about you, whether you are attending church regularly and growing in your christian life. Our church relations and responsibilities ought to be carefully attended to or they soon get to mean little to us.

For our sake and for your own, will you not let us know just how you stand in regard to our church? Be sure to prayerfully study the four options in the leaflet enclosed and check the one which represents you. If you sign the first one add a little message below for us.

We are trying to do the Lord's work in a large way here and we need every member we have. Our motto is "Every Member Doing Something." Help us carry it out.

God bless you in your present home, we are fellow workers in the same great kingdom, even though our paths lie apart.

From the old home church,
by the pastor,

Statement of Board of Deacons of the Lake Avenue Baptist Church of Rochester, Pertaining to Non-resident Membership

In view of the fact that:

First, a church letter is intended to be merely a means of

facilitating the establishment of new church relations, and that to take a letter from the home church does not mean breaking friendships or giving up interests there, but merely enlarging our friendships by adding a new church home and;

Second, that if new church relations are not formed soon after removal the tendency is to drift out of the habits of church going and the church at large loses thousands thus each year;

Therefore, the following statement pertaining to non-resident church membership is made:

First, that our covenant obligation and the general question of efficiency make it right that when we remove from the city and establish a home elsewhere we should find there a church home where we can worship and work, and that as soon as possible, we ought to take our letter to that place, all other things being equal.

Second, that we ought, of course, to regularly support the home church until we remove our membership from there.

Third, that where it is not possible, because of not being near another Church or some other such good reason why the letter cannot be taken, or in extreme cases, where one might not be able to support the home church, we believe that every member ought to keep in touch with the home church at least once a year, in person, or by letter addressed to the pastor.

Fourth, that a "suspended list" be created and that the names of all non-resident members who have not been heard from for three years be placed thereon. That the placing of a name thereon shall not change the relationship to the church beyond simply withdrawing the name from public statistics of the church. That at any time during the three years following, if such persons shall renew their relations to the church, this shall operate to re-instate them, and if they shall request a letter of dismissal it shall be granted. However, if at the end of three years after such names are placed on such list, no word has been received, the names shall then be dropped.

To All Non-resident Members:

Will you kindly read over the following statements of position and check the one which represents your attitude.

If the first add a message under the head of remarks below. Sign and mail back to the church.

I. I find it desirable not to withdraw my membership from the Lake Ave. Baptist Church for the following reason .... and I enclose pledge card indicating the amount I will try to give during this coming year toward church support and benevolence.

Sincerely yours ....

II. I find it desirable to continue my membership with you for the present but ask to be excused from making contributions to either cause named above because—

I am contributing here
I am not able

(Check the one that represents your position.)

Sincerely yours ....

III. I have found a satisfactory church home here and wish letter to unite with the ....Church.

Sincerely yours ....

IV. I have decided not to continue my membership in the Lake Avenue Baptist Church of Rochester, N. Y., for the following reason ....and so wish you to take my name from the roll of members.

Sincerely yours ....

Remarks:

APPENDIX E

Copies of follow-up letters referred to in chapter on Evangelism. These letters are mailed seriatim to those on the "Prospect List" in connection with our evangelistic campaigns. The letters go at intervals of about a week.

LETTER NO. I

THINK THESE POINTS OVER

Every Person Should Be Thinking Through the Question of Religion and His Relation to Jesus Christ and His Church

WHY?

Religion is the Most Fundamental Thing in life—Because——

1. **There is a God.** He is the Creator of the Universe. He is your Creator. If He made you, can there be anything more important than for you to know and try to do what He wants? Yet this is religion. Can there be anything worse than for a soul created by God to go through this life paying no attention to the God who made it? Yet this is irreligion.

   Where Do You Stand?

   You ought to think this through, do the right thing, and take an open stand on your conclusion.

   "Oh, come let us worship and bow down: let us kneel before the Lord our Maker, for we are the people of His pasture and the sheep of His hand." Ps. 95:6.

2. **There is a Christ.** As God's Son He came to show us how we should live; to show us what God is like and to

guide us to Him. He is spiritually alive and powerful to-day and ready to help you as He is helping thousands of others who yield to His leadership and follow Him. He is the most gracious and blessed influence in this world with its pain and evil. He is man's divine Friend and Saviour.

You Lose the Greatest Thing in Life When You Are Indifferent to Jesus Christ

> *"For God so loved the world that He sent His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." John 3:16.*

3. **There is a Soul.** Your soul. It is eternal. You can't change this. You are in charge of it and responsible to God for it. You ought not to neglect it—here or later. Can anyone help you to guide it more than the One who made it? Go to the Father through Christ by prayer and seek His help and do His will. This is religion and this is life.

> *"This is life eternal; that they might know Thee—the ever living and true God." John 17:3.*

4. **There is a Church.** If you feel you are a Christian, you ought to stand out openly and unequivocally for Christ? He says so. You know so. It is the only fair thing. Anything less makes you seem ashamed of Him.
You can't be as good a Christian in secret.
You can't help others to Him if they don't know where you stand.
If the cause of Christ wins, you are helped by it—if it loses you suffer from it.
Those who are fighting this cause need your help—you ought to be lined up with them.
The church is Christ's instrument for accomplishing His tasks.
If everybody stayed out of it there would be no church —if no church this would be a sad old world.
You want the church here—you ought to be in it.

You Know it—then Do It—To-day

"He that confesseth Me before men him will I confess before my Father who is in heaven." Matt. 10:32.

* * * *

Card Which Accompanied Letter No. 2

Dear Friend:

Will you read the little talk enclosed? It may not all apply to you but if any part of it does, will you think it over prayerfully? I am having a Pastor's Instruction Class in the Meaning of Church Membership next Sunday at 12:10 in my study at the church. If you want to get more information on the question of church membership, I would be very glad to have you come.

Sincerely yours,

LETTER NO. 2

A TALK ON YOUR SPIRITUAL NEEDS

And That of Your Family

(*If you and your family are not regularly in church and Bible School, please read the following carefully.*)

You Have a Spiritual Nature. It is God's gift to you. You are responsible to God for it. If anyone is to care for and develop it you are the one. It needs development and care as much as does your body and mind. If these deteriorate when not cared for, your spiritual nature will too. **What are you doing to develop this part of your life?**

1. **You Need Information.** Your children need information. This is what we call Religious Education. The church offers to help you and your children in this. Every Sunday thousands of men, women and children gather in church and Bible Schools to receive this instruction. **Do you? Do your children?** If not, whose fault is it?
   If your fault, are you playing fair by your children?
   A good character is the greatest asset in life.
   Religion is the greatest producer of character.

If you arrange your time and work so your children get to day school couldn't you fix it so they could get to Bible School? This only requires three hours of one day—the other takes six hours of five days—30 hours to develop their minds—3 hours to develop their souls. Yet no matter how wise they are if they turn out bad characters their very wisdom will hurt them and break your heart.

HOWEVER—

Don't send your children to church.

Take them—you need it too.

Go with them—they will do what you **do**—not what **you say.**

Get the church and Bible School habit—join a class—join the church and BEGIN NOW.

2. **Your Soul Needs Inspiration.** You need to worship God and commune with Him through Jesus Christ.

We have one day in seven set aside by God and the State for rest of body and the culture of our spiritual nature. Do you spend it simply on your body and your mind, or do you give your soul a fair chance to grow on that day? You ought to spend time worshiping God and communing with Him. So should your children. The church offers you this opportunity. You ought to attend it, to worship with God's people and see to it that your children are taken there.

The church gives you spiritual strength for the next week's task. Make a church home. Get the habit of worship. Attend carefully at communion service. Develop yourself spiritually.

DON'T GROW bodily and mentally and leave your soul starved.

Play Fair By Your Soul. Take Care of Your Spiritual Obligations.

* * * *

Card Which Accompanied Letter No. 3

Dear Friend:

This third "little talk" refers to another forward step.

Read it carefully and then re-read it when by yourself with time to think it through.

My Class next Sunday at 12:10 in the Pastor's Study will be for you as well as others. Think prayerfully over this matter and at least come to the Class whether you have made your final decision or not.

Sincerely yours,

LETTER NO. 3

A TALK ON MAKING A CHURCH HOME

All Christian Persons Should Have a Church Home Where They Can Attend Regularly.

To Those Who Are not Professing Christians

You know the Christian life is right and that you ought to follow Christ. You expect that you will sometime. Why not make such a decision and confess it and be baptized? You need the Master. His cause needs your help. You can't make a mistake if you follow Him. The only great mistake is not doing anything. There is no good reason for putting it off. Join and get the habit of regular worship and service.

"To-day if you will hear His voice harden not your hearts." Heb. 4:7.

To Those Christian People not Members of Any Church

Every person should have a church home. Particularly every home should have a church home. Perhaps you ought to because you owe it to your children. Anyway you owe it to the Master to confess Him by joining. It is His church—don't stay outside of it. You owe it to yourself. You need the help of Christian comradeship and to feel that you are one with those who have thus confessed Him. You owe it to others. **Your influence counts.** If you stay outside you lead others to do the same. If all did that there would be no church. If there were no church we would all suffer greatly, for with all its faults the church is the greatest influence for character and for helpfulness in society. You wouldn't want to live and rear children in a country where no Christian church existed.

No, you ought to confess Christ and join a church—
If it is right, don't put it off.

"Not forsaking the assembling of ourselves together." Heb. 10:25.

To Those Who Are Members out of the City

You ought to have your church home HERE IN THE CITY. When people are constantly away from their church home they are apt to deteriorate in interest if they do not form new church ties. It has been said that people's spiritual interest depreciates 20% each year when they are away from their church home; that is, at the end of five years they have lost almost all interest in church. HOW IS IT WITH YOU? It is better for the Kingdom and for you and for the church from which you come and for the church to which you go here, for you to bring your church letter and unite in the town where you are.

A CHURCH LETTER WAS INVENTED to enable you easily and quickly to form a new church home. Are you letting it be the excuse for NOT forming a church home? When you take your letter from the other church you don't give up your friends there, you keep them, but you add new ties and fellowships here. Tell the pastor, next time you go to church, to send for that letter and unite here in town. Better still, drop him a note now.

LETTER NO. 4

A LITTLE TALK ON "WHY LAKE AVENUE CHURCH MAKES A GOOD CHURCH HOME"

1. **Fundamental Reasons.** We are trying here in the name of the Master, and by and under His guidance, to help bring the Kingdom of God on earth; to build such individual char-

acter and such a spirit of coöperation as will enable this church to extend its influence for good throughout the world. To do this we need your help. We make our appeal to those to whom this comes who are not members of Lake Avenue Church and who are not regular attendants at some other church. We lay before you the claims of Lake Avenue as a worth while church home. We proceed on the assumption that you are a professed follower of Christ and as such should establish a church home somewhere.

2. **Lake Avenue Church is a Going and Growing Concern.** It has about 55 years of history. It started with 103 members; it now has about 2,700. Its first year's contribution for current expense was $3,600; this last year's about $40,000. Its first year it gave $1000 for Missions; this last year it gave away $50,000. It is progressive in policy. It has initiated many innovations in church methods that are now followed by many other churches. Its Wednesday Night Club, a combination of social, educational and devotional meetings, has been widely copied throughout the country, so also has its "Three Period Session Plan" for the Church School.

3. **Service Reasons.** We are trying increasingly to help the community. Scores of our members are associated with different community service enterprises. We are supporting Missionaries in different places in this country and in India, Japan, Africa and China. By uniting your work and contributions with ours you will be extending your service to the ends of the earth.

4. **Worship Reasons.** Lake Avenue Church auditorium is one of great beauty and is conducive to worshipfulness. Our service is looked upon by many as a model. Our organ is well nigh unexcelled. Lake Avenue has a staff of trained workers and the message both of music and word will help you. To assist attendance of parents their little children are taken care of during the church and Church School hour.

5. **Membership Reasons.** In addition to the regular form of membership, Lake Avenue recognizes an associate membership enabling anyone who is a member of an evangelical church to join us by letter. Also a student membership enabling students to belong here while they remain in the city

without removing their membership from their home church.

6. **Educational Reasons.** Our Sunday School building offers to you and your children one of the best religious educational equipments in the world. Our institution is carefully graded; our organization is a strong one; we are attempting to give our children the best. Midweek activities such as Boy Scouts, Girl Reserves, Young Women's Club and other features are at the disposal of the young people.

Some of our teachers travel 25 to 30 miles EVERY SUNDAY and pay their own expenses in order to teach your children. Some of them give nights in the week in addition to Sunday and take courses in preparation.

Our Three Period Session Plan has been advocated and adopted by churches all over the United States. We do not want any of our own children to miss it.

The Lake Avenue Church School was cited as almost a model by lecturers in Yale, Union Theological Seminary, and at a conference in Hangchow, China. An extensive exhibit of our work is used continuously in Chicago Divinity School for reference; also by request we prepared an exhibit for the Baptist World Alliance in their meeting at Stockholm in 1923, and for an annual meeting of the Religious Educational Association.

7. **Acquaintance Reasons.** Lake Avenue people are kindly, friendly folks. For the men there are men's organizations; for the women the Woman's Society with its fourteen circles; for the young women the 'Quaintance Club and for the young men the Fellowquest Club, while the young people of High School Age and the younger groups have various organizations to enjoy.

If you have no other church home consider carefully Lake Avenue. Take a Pastor's Acquaintance Card from the rack in the pew at some service, put your name and address on it and indicate what your desire is in regard to church membership.

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